

*Dr. H. W. H. H.*  
VOLUME XIII.

[June]

NUMBER 1.

**THE  
RELIGIOUS MONITOR,**

**AND  
EVANGELICAL REPOSITORY:**

**DEVOTED TO THE PRINCIPLES OF THE REFORMATION,**

**AS SET FORTH IN THE**

**Formularies of the Westminster Divines,**

**AND WITNESSED FOR BY THE**

**ASSOCIATE SYNOD OF NORTH AMERICA.**

**REV. JAMES MARTIN, EDITOR AND PROPRIETOR.**

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

**ALBANY:**

**PRINTED BY HOFFMAN AND WHITE.**

**1850.**

**NO. 7.**

**Age—Two shillings; postage 100 copies, 2 shillings; other 250 copies, 3 shillings.**



THE  
**RELIGIOUS MONITOR,**  
AND  
**EVANGELICAL REPOSITORY.**

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN  
THE FORMULARIES OF THE WESTMINSTER DIVINES, AS  
WITNESSED FOR BY THE  
**ASSOCIATE SYNOD OF NORTH AMERICA.**

---

**Rev. James Martin, Editor and Proprietor.**

---

**VOLUME XIII.**

---

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—*Jer. vi. 16.*

---

**ALBANY:**  
**PRINTED BY HOFFMAN & WHITE.**  
**1836-7.**





THE  
RELIGIOUS MONITOR,  
AND  
EVANGELICAL REPOSITORY.

---

JUNE, 1836.

---

ART. I. *Remarks on 1 John ii. 2.*—"And he is the propitiation for our sins and not for ours only, but also for the sins of the whole world."

WHEN a man is justified by the imputation of Christ's righteousness, he is that moment set free from condemnation forever; but being sanctified only in part, he may sin after this, and although it cannot condemn him before God, it can and will bring trouble upon the conscience, and cause him to condemn himself. The christian only knows what trouble this gives. What darkness, fear and dismay! But such a one shall not be left to despair. There is a fountain opened whose virtue washes away sin from the conscience, and returns it to quiet rest. It is a Father not a Judge whom we have offended. And if this is not enough to quiet our apprehensions, we have an Advocate with the Father, perfectly able to manage our cause. He is the Father's fellow and equal, perfectly skilled in law and equity. He is Jesus the Almighty saviour. He is Christ—one appointed and anointed by the Father for this purpose. He is *the righteous*, as none ever was. From his love to righteousness, he engaged to magnify the authority of a broken law, and he has done it most perfectly, the Father himself being Judge; therefore is he *with the Father*. Once more: He is a propitiation for our sins, that is, a covering for them. The word is the proper name for the covering, or lid of the Ark, which covered the two tables of the law deposited in it. He so covers our breaches of the law, that God in communing with us, through him, sees not our faults as any ground of condemnation. Yea, he is merciful to our unrighteousness, our sins and iniquities he will remember no more. Here is a complete system of comfort to the believer.

The apostle adds, "not for ours only, but for the sins of the *whole world*." Those who are in favor of a universal atonement take the words "*whole world*," in the most unlimited sense, as comprehending the whole race of man. And perhaps there is no phrase used in the New Testament, with reference to this subject, that looks more like it.

But such a sense would stand in irreconcilable contradiction with the other scriptures. If He is the propitiation for the sins of the whole race, then must the whole race be pardoned and saved, else he is a propitiation in vain; but neither of these conclusions will be admitted. Some may reply that, if any perish, it is through their own perverseness and unbelief. Suppose this be granted, it will not help the matter, because this is a sin which, after being covered by Christ's blood, would have, according to them, power to condemn. The apostle says "*sins*" without discriminating;—original and actual, sins of nature and practice, sins of perverseness as much as any other.

Are there not many of the saved who have been guilty of this sin of perverseness and unbelief? Yet they are saved, because his blood covered it. If Christ will say to any of our race, "Depart from me, I never knew you," must we not believe that He never knew them—as his sheep for whom he says that he lays down his life, whose sins he covered with his blood?

If the reader will observe closely, he will find a convincing proof in the verse itself, that this phrase does not mean the whole race. Are there not two parties mentioned here, perfectly distinct and exclusive of each other? *First*, The party in whose name the apostle speaks, when he says "*our sins*;" and, *Second*, That which he calls "*the whole world*." He did not include himself and his party in this *whole world*, and, therefore, if he and they were *men* and *women*, it does not mean the whole race.

When we meet with a phrase in a writer somewhat obscure, it is accounted fair to take it in the sense in which he uses it in other places that are more clear.

We find this phrase used in ch. v. 19, "And we know that we are of God, and the *whole world* lieth in wickedness." Here it must be clear that they who are born of God are not included in the *whole world*. In the fairness of construction the apostle did not mean by it any of the millions of men that were dead and gone, nor the millions that were yet to be born, for the word "*lieth*" limits it to the present time, nor any of those who professed Christ, but only the rest who were living in unbelief, or in heathen darkness.

Again, (Rev. xiii. 3,) this same apostle says, "And *all the world* wondered after the beast and they worshipped the dragon," &c. "and they worshipped the beast," &c. Must we in order to save the hypothesis of a universal atonement, believe, that the whole of Adams posterity, those that lived before the flood as well as those who shall live in the happy latter days, shall be all papists!! The "*whole world*," in the 3d verse is neither broader nor longer than that in the 8th verse—"And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world;" or than the "All," verse 16, viz: "both small and great, both rich and poor, bond and free." If we turn to his gospel, (ch. xi. 48,) we find the council of the Jewish nation using the same universal term—"If we let him thus alone *all men* will believe on him, and the Romans will come and take away our place and nation." Meaning only that the majority of the common people of the Jewish nation would believe on him and no more. In ch. xii. 19, they say, with a like extent of meaning, "Perceive ye how ye prevail nothing at all. Behold the *world* is gone after him." Luke says, (ch ii. 1,) there went out a decree from Cæsar Augustus that *all the world* should be

taxed," meaning no more by it than the Roman Empire, for the time being, which was a very small part of Adams family indeed.

But to return to the subject in hand. Our apostle in his gospel, (ch. xi. 51,) commenting on the speech of Caiaphas says, "And this he spake not of himself, but being High Priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that are scattered abroad." This I apprehend will serve to explain his meaning in the epistle—"not for our sins only but also for the sins of the whole world," viz: Not for ours only who are of the Jews, descendants of Abraham, as the scribes and pharisees would have it, but also for the sins of all the children of God in his purpose of effectual calling, which are scattered abroad among all nations and places of the gentile world, and ages of time, that he may in due time by his gospel gather them, Jews and Gentiles, into one church. That this is the meaning of the "*whole world*," seems to be put beyond all doubt in Rev. v. 9, where he brings in the same party as describing itself, saying, "For thou wast slain and hast redeemed us to God by thy blood *out of* (not all of,) every kindred and tongue, and people and nation." To redeem by his blood is the same as to cover their sins by his blood. All they, and only they, whose sins he has covered, here speak, and they are *out of* every kindred, &c., therefore, some are left, whose sins were not covered, and are not redeemed by his blood.

After duly considering these limitations on this "*whole world*," there can be no difficulty found (or I should rather say, countenance given to a universal atonement) in John i. 30.—"Behold the Lamb of God which taketh away the sins of *the world*," viz. God's children, Jews and Gentiles "scattered abroad" in "every kindred, tongue, people and nation" of the world.—Nor in ch. xii. 32—"And I, if I be lifted up from the earth will draw *all men* unto me," either *all men* must be taken in the sense already explained, or all mankind, without one exception, will be drawn by Christ to himself and become actual believers, or Christ will fail to accomplish his promise—his free unconditional promise. The friends of a universal atonement may choose which conclusion they please.

Nor in Heb. ii. 9—"that he by the grace of God, should taste death for every man." In the Greek, *υπερ παντος* instead of all or every one. But passing this. Either this phrase "every man" is to be taken as of the same extent with the preceding phrases, or the same with "many sons," "brethren," "children whom thou hast given me" and "seed of Abraham," in the verses following, which cannot with any fairness be questioned; for they are the same, and they are all so many names for actual believers; or admit that Christ's tasting death for every man does not prevent every man from tasting it for himself. Now how is this? will the judge of all the earth cause the same debt to be twice paid—the same punishment to be twice inflicted? far be it from him to do this: but all mankind do not "become sons of God" nor brethren, therefore, "*every man*" does not mean the race.

Nor in 1 Tim. iv. 6—"who will have all men to be saved—"who gave himself a ransom for all," viz. the same "*all men*" who will "come to the knowledge of the truth," as in the next words, namely, a saving knowledge and profession of it—which, when it comes to pass in its "*due time*" will be a sufficient testimony that Christ gave himself a ransom for them. Moreover, it is the same "*all men*" for whom we

are exhorted (verse 1st,) to make supplications, prayers, intercessions and giving of thanks. Either this is the same party which we have already shown to be only a part of Adam's race, or else we must, in order to obey the Apostle, go back again to the church of Rome, and like good and zealous Papists, fall down before the virgin, and make supplications, intercessions, &c. in behalf of the many millions that are dead, and for the spirits of the antedelvians who are now shut up in the prison of hell, or as the Pope would call it, the limbus patrum. And that is not all, for if "all men" means the whole race of men, we must also pray for those who have committed the unpardonable sin, for whom John forbids us to pray.

Nor in Rom. v. 18, where it is said, "even so by the righteousness of one (for one righteousness) the free gift came upon all men to justification of life." Grace will make its entrance into their souls and take possession in and by a sentence of justification, and it will as certainly and effectually reign unto eternal life, as sin in the other case did, through a sentence of condemnation, unto death. Will the most sanguine believer in a universal atonement venture to affirm this of the whole race of man, Judas and the Pharisees not excepted, that all will be justified or sentenced unto life, that all will receive it *by faith*, (see verse 1st;) that all will have grace *in* them, as the reigning principle governing their affections and ruling their actions? (for this much, if any thing at all, must be meant see verse 21.) Or in other words, will they venture upon the assertion that no man or woman ever died an unbeliever, which amounts to the same and no more? Will they assert that all the human family will be raised at the last day, to glory, honor and immortality, and that there will not be so much as one, which is expressly contrary to Daniel xii. 2, that will awake to shame and everlasting contempt? This *must* be their conclusion, if they will have it that Christ's one righteousness comes on the whole family to justification of life. For whom he justifies, them he also glorifies, Rom. viii. 30.

Now I apprehend that this "whole world," "all men," &c. cannot be of wider extent than that to which the gospel is sent. Mark xvi. 15.—"And he said unto them, go ye into *all the world*, and preach the gospel to every creature, &c.;" which according to Mathew is, "go ye therefore, and teach *all nations*, &c."\* Having said this much to show the extent of meaning which we are to attach to the phrase "whole world," I would now observe that the extent to which Christ's blood will be a covering for sins or a propitiation, must be limited by the five following things. The father's gift of persons to Christ, Christ's design in shedding his blood, his intercession in heaven, actual believing or coming to Christ, and a glorious resurrection.

1st. The following passages will convince, if evidence will, that there was such a thing as God the Father *giving persons to Christ*, to be saved by him.

\* But in neither of these places can it possibly mean the whole race of man, for many generations were dead, before that the apostles were sent forth. It cannot be of so wide extent as this commission to preach, because, *first*, the gospel has never yet been so extensively preached as this commission authorizes. It will not be questioned on either side, that many thousands since the apostle's days, have died without so much as hearing that there was any gospel or any saviour. Then, *second* "they could not believe on him of whom they had not heard," and to suppose that they might be saved, i. e. their sins might be covered by his blood, *without believing* on him, is to suppose that he who cannot lie did not speak the truth when he said, "he that believeth not shall be damned." Nay, it cannot be so wide as the actual *preaching* of the gospel, for many hear and yet never believe, and therefore "die in their sins," consequently their sins were never covered.



John vi. 37. All that the Father *giveth me* shall come unto me.— Verse 39, And this is the Father's will that sent me, that of all which he hath *given me*, I should lose nothing. Ch. x. 29. My Father which gave them me is greater than all, and none shall pluck them out of my Father's hand. Ch. xvii, 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Verse 6. I have manifested thy name to the men whom thou hast given me out of the world; thine they were, and thou gavest them me.

Is it objected that Christ meant only his apostles, and spake only in relation to them, their office, and official work? I answer that this cannot be admitted, because Christ has given eternal life to more than the Apostles; and yet, only "to as many as the Father has given him," verses 2. He includes in the word "all who shall believe on him through their word," verse 20.

2d. Christ's design in shedding his blood is limited to those same persons before described as the Father's gift. In proof of this I offer first the character, "*Sheep*," as describing precisely those persons for whom Christ had it in his eye to shed his blood. That this name applies to them all will appear from the following places. John x. 10, "I am the good shepherd—the good shepherd giveth his life for the sheep." Verses 14. 15, 16 and 17. "I am the good shepherd and know my sheep and am known of mine—and I lay down my life for my sheep. And other sheep have I which are not of this fold, them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd." Here observe that as Christ laid down his life as a shepherd, it follows as an inference, that they, whom he had in his eye in this *act*, are all properly denominated sheep, and to put this beyond all doubt, he expressly says this much. "I know my sheep," and "I lay down my life for my sheep." And if you ask, why he calls them *his*? verse 29 answers by identifying them with those given him by the Father. "My Father who *gave* them me is greater than all," &c., therefore the Father gave him the sheep for whom he laid down his life, and to them it is *limited*, by his declaring that he does this act as a shepherd.

3d. To the same *given* persons does he limit his intercession, (ch. xvii. 9,) "I pray for them, I pray *not* for the world, but for them whom thou *hast given me*." (Ver. 6,) "The men whom thou gavest me out of the world." (Ver. 11,) "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." (Ver. 20,) "Neither pray I for these (*here present*) alone, but for them also who shall believe on me through their word, that they all may be one." (Ver. 24,) "Father I will that they also whom thou *hast given me* be with me where I am, that they may behold my glory." Observe how Christ in this last petition, or rather claim, connects their eternal happiness in heaven with the Father's electing love, as its consummating effect through his own merits and mediation.

4th. The texts are many that prove that all those given by the Father, redeemed by the blood of Christ, and for whom he prays, will be believers in time. (John vi. 37,) "All that the Father *giveth me* shall *come* unto me." That *coming* unto him means believing on him, I think none will deny. (Chap. x. 14,) "I know my sheep, and am *known* of mine." (Ver. 2, 4,) "The sheep *hear* his voice, and they follow him for they know his voice." (Ver. 16,) "And they shall *hear* my voice." These terms, *hear*, *know*, and *follow*, do certainly express that faith



which is characteristic of all true believers. (Ver. 26,) "But ye believe not, because ye are *not* of my sheep, as I said unto you." Equivalent to—not given to me of my Father—not of those for whom I lay down my life—not those for whom I pray. It follows, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish," &c. Several other texts might be added from chap. xvii. verses 6, 7, 8, 9, 20.

5th. The same persons are all that will be raised at the last day to everlasting glory and happiness. Thus in the forecited passages. (John, xvii. 2,) "As thou hast given him power over all flesh, that he should give eternal life to as many as *thou hast given him*." (Ver. 24,) "Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory." (Chap. x. 28,) "And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, who *gave* them me, is greater than all, and none shall pluck them out of my Father's hand." In these passages it is clearly implied. But in the next it is expressed, (chap. vi. 39,) "And this is the Father's will which hath sent me, that of all which he hath *given* me, I should lose nothing, but should *raise it up again at the last day*." Here observe that the extent of the Father's gift, Christ's work as the great shepherd of the sheep, and of the glorious resurrection, is precisely the same; and the number of real believers coincides with them. (Ver. 40,) "And this is the will of him that sent me, that every one that seeth the son and believeth on him, may have everlasting life, and I will raise him up at the last day." Once more, (1 Cor. xv. 2,) "For as in Adam all die, even so in Christ shall all be made alive." *Question.* What, all? *Ans.* All who are *in* Christ—"who walk not after the flesh, but after the spirit." (See Rom. viii. 1.) "All who are *chosen* in him before the foundation of the world." (Ep. i. 4.) And are by the Father's gift, as well as his own purchase, *his*. See the next verse, "But every man in his own order. Christ the first fruits, afterward *they that are Christ's*, (this is the *all*) at his coming."

I would add a few remarks by way of conclusion:

1. This limited sense of the phrase "whole world" agrees with the chief design of God in the economy of salvation, which is to display the *sovereignty* of his grace, and to stain the pride of all human glory. There is not any reason that can be given that is higher for any thing done in the mystery of salvation than this, "Even so Father, for so it seemeth good in thy sight."

2. This view of the subject is calculated more than any other to stir up those to whom the gospel is sent, to *believe*. For if they believe, that is proof complete, that the Father gave them to Christ, that Christ died for them, and now prays for them, and that he will raise them up at the last day. And to make them afraid of unbelief, for if they should die in their unbelief they will infallibly be damned forever.

3. If any perish to whom the gospel is sent, it is not because the blood of Christ is not *sufficient in merit* to save them, for it is infinite; but it must be through means of their own unbelief. And however God, according to his own purpose, withholds *his own* renewing grace, still the unbelief which damns them is *their own* will and deed, and therefore their damnation is just.

EGO.

ART. II. *Observations and Reflections on the life of Abraham and Sarah.*

THERE is a charm attached to the history of every thing which belongs to the early ages of the world, and the mind dwells with pleasure on passages which give an account of persons and things which were in existence so long before we were. Even when the information given is very limited, the imagination delights to fill up the picture. Indeed some learned writers have shown more solicitude and zeal in criticising the curiosities of the bible, than in endeavoring to understand and make plain its precious truths. The song which the children of Israel sung about the well, related in the xxi. ch. of numbers, and the words which Joshua used when he commanded the sun and moon to stand still, seem to engage as much of Dr. A. Clarke's attention, as does the most knotty point in divinity. Whoever reads the bible, wishing to be edified, must have a higher aim than the gratification of his curiosity, or the pleasing of his fancy.

In making a few observations on the lives of Abraham and Sarah, our principal aim shall be to shew wherein their conduct is worthy of our imitation.

The first thing of importance we have recorded of Abraham, is, his being called to leave his kindred and his fathers house, which he readily obeyed, as is mentioned to his praise, he went out by faith "*not knowing whither he went.*" (Heb. XI. 8.)

We may here remark the strength of Abraham's faith, which could so far overcome the attachment he must have felt to his native country; he must not only leave his country, but his kindred and his father's house. This was an instance of that faith which became so eminent as to give him the name of "*faithful Abraham.*"

We may suppose that Sarah offered no hindrance to her husband on this occasion, either by fretting at this dispensation of Providence, or by causing unnecessary delay; for her conduct throughout life is commended by the Apostle. "Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are; as long as ye do well." Honor is thus put upon Sarah through all ages, because she so readily yielded obedience to her God, and consequently, to her husband. While the conduct of her cotemporary Lot's wife, is held up to us as an admonition, to beware, lest we suffer the friendship, or riches of this world, to hinder our obedience to God.

It is probable that Abraham kept up the worship of God in his family before he was called to go out of his native country. So he did not omit it when journeying to the land of Canaan, but wherever he pitched his tent, there also, he built an altar to the Lord. Thus he was already a blessing to his family.

We might be ready to conclude that Abraham would receive some immediate mark of favor from God, after giving so signal an evidence of his faith, at least that he would find plenty, and that he might rest in the land which was now his by promise. But no, there is a famine in the land, and a grievous one, so that he is obliged "*to go down into Egypt, to sojourn there.*" The land of Canaan was a fruitful country, but the famine was now sent, partly because of the sins of the inhabitants, and perhaps also, as a trial to Abraham's faith. It might be a temptation to him to return from whence he came, and to think lightly of the country that was given to him. But so far was he from return-

ing to his native country, that he went in an opposite direction, as Chaldaea lay north east of Canaan, and Egypt south west.

The grace for which Abraham was most eminent was faith; yet the next passage in his life which we have, is an account of his falling into sin, through unbelief, and distrust of the divine Providence. Gen. xii. 5. "And it came to pass when he was come near to enter into Egypt, that he said to Sarai his wife, behold now I know that thou art a fair woman to look upon: Therefore, it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake: and my soul shall live because of thee."

Abraham was faulty here in entertaining an unreasonable suspicion of the people amongst whom he intended to sojourn—and exceedingly faulty in teaching his wife, and probably his attendants to equivocate and dissemble. Sarah was faulty also in yielding so implicitly to the suggestion of her husband. Yet her conduct may be more readily excused than his. Their sin was soon severely punished, by the peril in which Sarah was placed. "The princes of Pharaoh saw her, and commended her before Pharaoh, and the woman was taken into Pharaoh's house." The Princes did not commend her for that which was really her praise—her virtue and modesty, her faith and piety—but for her personal beauty, which was probably great, and the more remarkable amongst the Egyptians, who were of a swarthy, sallow complexion.

Though Abraham and Sarah were brought into trouble by their own sin and folly, yet God who forgets not his own, even when they are forgetful of him, delivers them out of it, by afflicting Pharaoh, and probably those who had commended Sarah before him, with great plagues, and it would appear of such a kind as made it known on what account they were sent. Thus, "*He reprov'd Kings for their sake.*"

After leaving Egypt, Abraham came to Bethel, to the place where his tent had been at the beginning, and to the place of the altar which he had made there at the first. He is represented as being very rich, *very heavy*, so the Hebrew word signifies. For riches are a burthen, and they that will be rich, do but "load themselves with thick clay." Henry says, "There is a burthen of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burthen of account, at last to be given up concerning them." But happily Abraham was not only rich in silver and gold, and cattle, but also in faith and good works, and in the promises. Lot, who went with Abraham was rich also, and as every comfort in this world has its cross attending it, so their riches were the occasion of a strife between their herdsmen. On this occasion Abraham gives one evidence of the character of a child of God, that is, being a peace-maker. He earnestly entreats Lot that there may be no contention between them, and gives this cogent reason, "*for we be brethren.*" He knew that the eyes of all their neighbors were upon them, because of the singularity of their religion, and the extraordinary sanctity they professed—and notice would be taken of this strife, and it would be turned to their reproach—by the *Canaanite and Perizzite who dwelt in the land*. The proposal he made for peace was very fair, and shewed a very disinterested spirit, and it was withal expressed in a most affectionate manner. "Is not the whole land before thee? Separate theyself, I pray thee from me." He does not charge him to depart, but humbly desires him

to withdraw. "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." It was undoubtedly Abraham's right to choose first, but he yields, not only the punctilios of honor, but also his interest for the sake of peace.

After the departure of Lot from Abraham, the promise that he should have a numerous seed, and should inherit the land in which he then dwelt, was graciously renewed. After this he also removed his tent to the plain of Mamre, where he built an altar unto the Lord.

The next thing recorded of Abraham is the account of the military expedition in which he was engaged, to which he was not prompted by avarice or ambition, but by a principle of fraternal love; it was not to enrich himself but to assist his friend. Never was any military expedition undertaken and prosecuted, more honorably. The remembrance of the relation that was between himself and Lot, made him forget their former quarrel and Lot's disrespectful treatment of him. He readily forgave him, and proved that *a brother is born for adversity*. After this display of disinterested generosity, God makes him a gracious visit, appearing to him in a vision and saying, "Fear not Abram: I am thy shield, and thy exceeding great reward." Abraham's answer is a complaint of his great affliction, that he is childless—"Lord what wilt thou give me?" As if he had said all this is nothing to me, if I have not a son. We cannot suppose that Abraham was so anxious merely for a temporal comfort, but must have had an eye to the promised seed, and the importunity of his desire may appear commendable; all was nothing to him if he had not the earnest of that great blessing, and an assurance of his relation to the Messiah. Yet the complaint was culpable so far, that he did not appear to be thankful for the many mercies he already enjoyed, especially that great promise God had just given him, of being his shield and exceeding great reward; and he shewed a weariness of waiting God's time.

It must have been this impatience in waiting on God's time, which prompted Sarah to make the singular proposal to her husband, that he should marry her maid as a secondary wife; in which she induced him to break God's law, for, *from the beginning it was not so*. She acknowledges God's providence in her affliction—"The Lord hath restrained me:" and uses this as an argument with Abraham to marry his maid. His compliance with Sarah's proposal, was from an earnest desire to see the promise to him fulfilled; but temptation to sin may often have fair pretences, and be colored very plausibly. Abraham should not have attempted any thing so important, and suspicious, without earnestly asking counsel of God by prayer: herein he failed, by marrying without God's consent.

Hagar, who had been the instrument of sin to Abraham and Sarah, was soon the cause of their trouble, for after her marriage, she looks with scorn on her mistress, thinking herself a better woman than Sarah, and more favored by Heaven. It has been generally remarked, that mean and servile spirits, when favored and advanced, either by God or man, are apt to grow haughty and insolent, and to forget their place and origin. Sarah instead of condemning herself, seems to claim merit for her conduct, unreasonably blaming Abraham with Hagar's insolence, and very improperly appealing to God. In these perplexing circumstances, Abraham wisely relinquishes Hagar, shewing that he had not been actuated by carnal affection, and instead of rendering railing for railing, he treats his wife in the most courteous and respectful manner. Indeed



his conduct on almost every occasion is an excellent pattern for husbands : no wonder he had so good a wife. Hagar, who could not brook to be treated as a slave, when she expected the privilege of a wife, passionately and inconsiderately leaves Abraham's house. The angel who found her in the way to Egypt, addressed her as Sarah's maid, not as Abraham's wife : thus her marriage was tacitly censured and disallowed. By inquiring of her whence she came, and whither she would go : the angel implicitly charged her with leaving her proper station : and by commanding her to return and submit to her mistress, he reminded her that her trouble was the consequence of sin.

The next appearance which God makes to Abraham, occurs nearly fourteen years after his marriage with Hagar. So long a time intervening seems to imply a rebuke for his misconduct in that transaction. The Lord by revealing himself as "the *Almighty*," or the all-sufficient "God," powerfully enforces the subsequent exhortation to Abraham, "to walk before him" and to "be perfect." Intimating that they who are interested in his covenant, are perfect in him, that they are to be entirely dependent on him, that he will *perfect that which concerneth them*. In this interview God grants to Abraham the seal of the covenant, "a seal of the righteousness of the faith which he had, being yet uncircumcised ; that he might be the father of all them that believe." (Rom. iv. 2.) This "made Abraham the father of the church in all future ages.—All that the christian world enjoys, or ever will enjoy, it is indebted for to Abraham and his seed! A high honor this to be the stock, whence the Messiah should spring, and on which the church of God should grow."—(Fuller.) Sarah is also graciously remembered at this time, and as her husband's name had just before been changed from Abram, a high father, to Abraham, a father of a *great multitude*; so her name is changed from Sarai my princess, to Sarah a princess—intimating that her name would be honorable in the whole church of God as well as in Abraham's family.

The intimation which Abraham received at this time that he should have a son by Sarah, seems to have filled him with joy. "*Then Abraham fell upon his face and laughed.*" He "staggered not at the promise through unbelief, but was strong in faith giving glory to God." He yet shows his affection for Ishmael, by earnestly entreating the favor of God for him, and that he may not be separated from his worshipers.

The next passage in the life of Abraham, gives an account of his entertaining the *angels unawares*. He was sitting in the tent door, waiting for an opportunity to exercise hospitality, by entertaining any weary traveller who might need refreshment, and a cooling shade. The attention which Abraham rendered his guests on this occasion, gives us an idea of the simple, liberal, active and obliging hospitality of the ancient patriarchs. Both Abraham and Sarah were very attentive, and busy in entertaining their guests with the best they had. Sarah herself seems to be cook and baker, or at least superintends and assists. Abraham runs to fetch the calf, brings the milk and butter, and waits at the table to shew that his guests were heartily welcome. Like Job, he did not eat his morsel alone.

"And they said unto him, Where is Sarah, thy wife? And he said, Behold in the tent." This question seems to be a tacit reproof of the custom of that age, in excluding women from the society of men. They did not sit at meat with them, but were confined to their own apartments. It was Sarah's privilege and duty to have enjoyed this visit of



her Lord, as well as it was Abraham's. And there could be no more impropriety in Sarah's appearing in the company of her guests at this time, than there was afterwards, when holy women ministered to our Lord and his apostles.

Abraham's answer, "Behold in the tent," is as much as if he had said, "she is at home, where else should she be?" Henry says, "The daughters of Sarah must learn of her, to be chaste keepers at home."

The news which Sarah overhears in the tent door, she thinks too good to be true, so that she laughs within herself. We may suppose, it was not a laughter of faith, as was Abraham's, but rather of doubting and mistrust. Her conduct in endeavoring to conceal her fault, shewed great weakness, yet she receives but a gentle rebuke, connected with a renewal of the promise. At this interview, God makes known to Abraham *his friend*, what he intends to do with Sodom and Gomorrah, and as a reason for this condescension, he gives this high commendation of Abraham's character. "*For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.*"

How well worthy the imitation of every parent, is this part of Abraham's character. Although he was a *mighty prince*, yet he did not think it beneath him, or that it was too much trouble to teach his own family. We do not find that he delegated to any other person the care of instructing his household in the way of the Lord. "Will command his children and his household after him," seems to imply that he will not only teach his children himself, but will see to it, that his instructions are attended to, and his precepts obeyed. The patriarch's house exhibited a specimen of the old fashioned, but scriptural Sabbath School—one in every family, and the head of the family himself the chief teacher. Had these still prevailed, how greatly would true religion have been diffused and mankind blest.

In interceding for the devoted cities, Abraham shows a magnanimous philanthropy and strength of affection, which are indeed remarkable. How little are the ungodly aware, that they are so much indebted for temporal comforts to the prayers of the very persons, whom they despise and injure.

After the destruction of Sodom and Gomorrah, some Providential circumstance makes it necessary for Abraham to remove his tent from Mamre, where he had lived nearly twenty years, to Gerar. He here falls into the same sin, of which he had before been guilty, of denying his wife. Again we see the "father of the faithful" manifesting distrust of God, and undue solicitude about life; equivocating, relapsing into his former error, though he had been before reproofed for it, and convinced of the folly of the suggestion which induced him to it. He also draws in Sarah to share his guilt, thereby exposing her honor and chastity. These things are written for our warning, that while we think we stand, we may take heed lest we fall; and that we may know that even "*Abraham hath not whereof to glory,*" but must be justified in "that righteousness of God, which is upon all, and unto all them that believe." The reproof of Abimelech could not have been worded more kindly, or more severely. "Behold I have given to thy brother a thousand pieces of silver: Behold he is to thee a covering of the eyes, unto all that are with thee, and with all others." He calls him her brother to remind her of the dissimulation of which she had been guilty, in saying, "he is my brother."

The promise for which Abraham and Sarah had so long looked, at last comes. Isaac is born according to the promise. "The Lord visited Sarah in mercy as he had said." "*Sarah by faith received strength.*" (Heb. xi. 11.) God, therefore, by promise gave that strength. True believers, by virtue of God's promises, are enabled to do that which is above the powers of human nature, for by them *they are partakers of the divine nature.* (2 Pet. i. 4.) As Abraham is commended for his attention to his family, so Sarah shews more care of her child than mothers some times do. Although she is a person of quality, and is aged, yet she will perform the duty of nursing her son herself.

There is but little sweet in life, without some alloy of bitter. When Abraham made a great feast, and all was joy and gladness that Isaac was weaned, Sarah saw the son of Hagar, the Egyptian, mocking, mocking Isaac, no doubt, for it is said in reference to this, (Gal. iv. 29) that "he that was born after the flesh, persecuted him that was born after the spirit." The children of promise must expect to be mocked. This is persecution which they that will live godly must count upon. What Sarah proposed on this occasion, is very grievous to Abraham, yet her words are quoted (Gal. iv. 30,) as if they had been spoken in a spirit of prophecy. *Cast out the bond woman,* is the sentence passed on all hypocrites and carnal people. But none are rejected and cast off from God, but those who have first deserved it. Ishmael might have continued in Abraham's family, had he not become a disturbance and grief to it.

All the trials and hardships, which Abraham has heretofore undergone, do not prevent him from having yet another more sharp and severe than they all. He is commanded to sacrifice his only son, Isaac, whom he loves. The Hebrew may be read, "Take now that son of thine, that only one of thine, whom thou lovest, that Isaac." Every string is touched, which could agonize a parental heart, *that Isaac*, that son which gladdened thy heart: *whom thou lovest.* It was a trial of Abraham's love to God, and therefore it must be in a beloved son. He will here have Abraham show, that he *gives him his heart.* When Ishmael was to be cast out, a just cause was assigned, which satisfied Abraham; but here Isaac must die, and Abraham must kill him, and neither the one or the other must know on what account. Truly, strong faith is often exercised with strong trials, and put upon hard services.

It does not appear that Abraham manifested that anguish or anxiety which might have been expected from the command; or that either Sarah or his attendants, or even Isaac, perceived any thing unusual in his conduct. It is probable that he did not inform Sarah, lest her feeble faith, and more tender frame, might not sustain so severe a shock.

That his obedience might appear to be the result of calm deliberation, his faith is tried till the third day. Isaac's question, "*where is the Lamb for a burnt offering?*" must have tended to put Abraham's resolution to the sharper trial. How could he endure to think that Isaac is himself the lamb? The Holy Spirit, by Abraham's answer, predicts "the Lamb of God," which God hath provided, and "*which taketh away the sin of the world.*" This obedience of Abraham in offering up Isaac is a faint representation of the love of God to us, in delivering up his only begotten Son to suffer and die for us, as a sacrifice. But Abraham was obliged, both in duty and gratitude, to part with Isaac; and he parted with him to a friend; but God was under no obligation to us, for we were enemies.

His obedience, may also remind us of our duty to God in return for that love; we must tread in the steps of this faith of Abraham. We should part with all for Christ, all our sins, though they have been as a right eye, or an Isaac, every thing that is a competitor and rival with Christ for the sovereignty of the heart.

As this command to Abraham was only given for trial, and it appearing that he loved God better than he did Isaac, so the end of the command is answered, and therefore the order is countermanded. "Lay not thine hand upon the lad." Our creature comforts are most likely to be continued to us, when we are most willing to part with them.— Abraham for this obedience obtains an honorable testimony from God himself, that he is righteous. "Now I know that thou fearest God." And not only is his obedience accepted, but graciously recompensed; for those who are willing to part with any thing for God, shall have it made up to them with unspeakable advantage. Abraham has but one son and is willing to part with him, and God promises that he shall be recompensed with thousands and millions. How illustrious were Abraham's descendants; and how numerous at this day, are those, who boast of having Abraham for their father!

After this severe trial of Abraham, he has yet another. The desire of his eyes is removed by death. The entrance of sin, and the sentence of death, have filled all below with vanity and vexation. But blessed be God, there is a world, where sin, death and sorrow gain no admission; that there are relations formed, which death cannot part, and that mankind sinners may enter into this union and intimate relation with God, by faith, in his only begotten Son. (John xvii. 20, 23.)

It has been remarked that Sarah is the only female whose age is revealed in scripture. She was ten years younger than Abraham and died thirty-eight years before him.

Two words are used to express the great sorrow which Abraham felt on this occasion, he came to *mourn* for Sarah, and to *weep* for her. Yet he sorrowed not as those who have no hope. It is lawful to lament the death of our near relations and friends, in compliance with the providence of God, who thus calls us to weeping and mourning.

The transaction between Abraham and the children of Heth, illustrates the excellent spirit of the "father of the faithful," and exhibits a specimen of *manners*, which might do honor to any age. He assumes no civil superiority on the ground of his high religious distinctions; on the contrary, while they pronounce him a *mighty prince among them*, he styles himself a mere "stranger and sojourner." They evidently sympathize with him, and study to show him all the respect due to his character and circumstances. Ephron begs him to accept the land as a free gift, "The field give I thee, and the cave that is therein, I give it thee, bury thy dead." Of this liberal offer Abraham is too disinterested to avail himself, and Ephron consents to accept of the price of the land, observing, however, that it was a matter of no consideration between them. Nothing could, throughout, be more agreeable to every principle of good manners. The impression made by Abraham's general character and conduct must have been strong, to procure him such respect among persons to whom his religion would naturally be obnoxious. Although the whole land of Canaan was Abraham's in reversion, yet the first, and only spot of ground which he ever possessed in it, was a burying-place. This would be a constant memento of death to himself and his posterity, that he and they might learn to die daily.

The next passage in Abraham's life shews the interest he took in having his son well married. All the circumstances relating to this marriage are related very particularly. We are thus directed to take notice of God's providence in the common occurrences of life, and also to exercise our prudence and other graces therein.

Abraham does not appear to have been actuated in his views by any taint of worldly policy, or those motives which too frequently govern parents in the settlement of their children. His great aim was to procure his son a wife from his own kindred, among whom the worship of God was still in some measure maintained, and as God's will was consulted, and his blessing implored in the undertaking, so it was eminently successful. The narration, the servant gives to Rebecca's family, is beautifully simple, and well suited to recommend Isaac, and promote the object of his journey. Although the answer of Rebecca does not accord with modern taste, yet the excellence of her character forbids us to think there was any thing in it which was inconsistent with true delicacy. Indeed the excessive refinements of the present age are frequently subversive of sincerity. The last event recorded of Abraham's life, is his marriage with Keturah. This was probably necessary to his happiness. After the loss of so good a wife as Sarah, he would naturally feel solitary. Even Isaac, who would feel the loss less sensibly than Abraham, seems not to have been comforted after "his mother's death," until he was married to Rebecca. But Abraham was one of those who knew that "the time is short," and that they that had wives should "be as though they had none," knowing that the "fashion of this world passeth away." The remaining years of his life seem to have glided silently along, and at last he dies, "*in a good old age, an old man and full of years.*" "The righteous shall be in everlasting remembrance," and, "their memory shall be blest."

Reader, may you and I by faith be children of Abraham, and thus be entitled to an interest in his inheritance, and "sit down with him in the kingdom of heaven."

A.

## MINUTES

*Of the Associate Synod of North America, at their Meeting in Philadelphia, May 25th, 1836, and continued by adjournment, being their Thirty-Fifth Annual Meeting.*

The Synod met pursuant to adjournment, and was constituted with prayer by Rev. Joseph Clokey, moderator.

### MEMBERS PRESENT.

*Of the Presbytery of Cambridge.*

#### MINISTERS.

A. Anderson,  
James P. Miller,  
David Gordon.

#### ELDERS.

John Robertson,  
Moses Robertson.

*Of the Presbytery of Albany.*

#### MINISTERS.

\*Andrew Stark,

James Martin,  
John G. Smart,  
John Graham,  
\*Peter Campbell.

#### ELDERS.

Elisha Putnam,  
\*John Edwards,  
\*James Geery.

Those members whose names are marked thus, [\*] were not present at the opening of Synod.



*Of the Presbytery of Philadelphia.*

MINISTERS.

William Easton,  
Alexander T. McGill,  
John S. Easton,  
\*John Adams.

ELDERS.

Samuel Smith,  
William Cummings,  
James Hutcheson,  
James Auld.

*Of the Presbytery of Miami.*

MINISTER.

Andrew Heron.

ELDERS.

David Brown,  
George Galloway.

*Of the Presbytery of Carolinas.*

MINISTER.

H. Thompson.

*Of the Presbytery of Muskingum*

MINISTERS.

John Walker,  
Joseph Clokey,  
\*Samuel Hindman.

*Of the Presbytery of Chartiers.*

MINISTERS.

Dr. Ramsay,  
Thomas Beveridge,  
Bankhead Boyd.

*Of the Presbytery of Alleghany.*

None.

*Of the Presbytery of Ohio.*

MINISTER.

\*Joseph Banks.

*Of the Presbytery of Shenango.*

MINISTER.

\*A Boyd.

*Of the Presbytery of Stamford.*

None.

On motion, the reading of the minutes of last year was dispensed with, as they had been read and approved before publication.

On motion, resolved, that the stated hour of meeting in the morning be nine o'clock; of adjournment, half past twelve; and of meeting in the afternoon, half past two.

Adjourned till 9 o'clock to-morrow morning.—Closed with prayer.

*Thursday, May 26th.*

The moderator having preached last evening from Zech. viii. 3, "Jerusalem shall be called a city of truth"—

The Synod met this day pursuant to adjournment, and was opened with prayer.

Members present as above, together with Rev. H. Thompson, from the Presbytery of the Carolinas, Rev. Joseph Banks, from the Presbytery of Ohio, Rev. John Adams, from the Presbytery of Philadelphia, Rev. Peter Campbell, from the Presbytery of Albany. Mr. James Auld, from the session of Philadelphia congregation, being present, was invited to a seat.

Rev. John G. Smart was chosen Moderator.

The following standing committees were appointed, viz.

*Committee of Supplies.*—Dr. Ramsay, Messrs. Anderson, Clokey, Martin, Banks, Wm. Easton, Thompson and Heron.

*Committee of Bills and Overtures.*—Messrs. Miller, Beveridge and McGill.

*Committee on the Funds.*—Messrs. Miller and Cummings.

*Committee on the Theological Seminary.*—Dr. Ramsay, Messrs. Walker and Clokey.

*Committee to transcribe the minutes.*—David Gordon and John S. Easton.

*Committee on Missions.*—Messrs. Walker, Adams and McGill.

On motion, it was resolved, that a new standing committee be appointed, to be called the Committee of Appeals. Messrs. Clokey, Banks and Boyd were appointed said committee.

Papers being called for, the following were given in and read, viz:



No. 1. Report of the Presbytery of Miami, which was, on motion, referred to the Committee of Supplies, and also to the Committee on Bills and Overtures.

*Report of the Presbytery of Miami.*

During the short time that has elapsed since our last report, no material change has taken place in the churches under our inspection, as far as is known to us. Peace and harmony have prevailed among us to a good degree. Gospel ordinances are generally well attended, and we are not left without some tokens of the Lord's presence in them. The installation of Mr. Kendall in his pastoral charge has not yet been effected, but is expected to take place early in the present summer. The appointments made by Synod for the supply of our vacant churches have been fulfilled with commendable punctuality, with the exception of those of the Rev. S. McLane, who neither appeared in our bounds, nor communicated to us any reason for his failure. Messrs. Isaac N. Loughhead and James M. Brown, students of Theology, have been prosecuting their studies during the winter under the inspection of a committee of Presbytery, and have manifested commendable diligence and made considerable progress.

On the subjects of dividing the Synod and meeting by delegation, transmitted by Synod for the consideration of the several Presbyteries, we have to report, that having considered the whole subject as maturely as we could, we view both the measures proposed as inexpedient at this time, and consider any change in our present plan of Synodical meeting as uncalled for now.

We hope that in the allotment of supplies, the necessities of our scattered vacancies will not be forgotten or overlooked; and we would earnestly call the attention of Synod to the Western Missionary field. Unless some more efficient measures are soon adopted on behalf of that destitute region, there is reason to fear that the cause which once was fair in promise will languish and die. We hope that prompt and decisive measures, will, in the wisdom of the Synod be devised to "strengthen the things that yet remain."

The Presbytery have agreed to request the Synod to establish a geographical boundary line between this Presbytery and the Presbytery of Muskingum, and that the line proposed be the following, viz. Beginning at the mouth of the Sciota river, and extending upwards along the course of said river, till its intersection with the dividing line between the counties of Miami and Huron, Ohio, thence running with said line due north to the Maumee Bay.

Respectfully submitted.

SAMUEL WILSON, *Moderator.*

ANDREW HERON, *Clerk.*

No. 2. Report of the Presbytery of Cambridge, which was, on motion, referred to the Committee of Supplies, and also to the Committee on Bills and Overtures.

*Report of the Presbytery of Cambridge.*

To the Associate Synod, to meet in Philadelphia on the 4th Wednesday of May, 1836. The Associate Presbytery of Cambridge report—

That, whatever evidences there may be of the prosperity of religion within our bounds, or of the success of the gospel in the congregations under our care, there are roots of bitterness springing up and troubling us. The seeds of discord, which has wounded the cause in our hands, yet remain after all that is done to eradicate them. An appeal to Synod has been taken from a decision of this Presbytery, on a charge against Dr. Bullions. Accompanying papers will explain it.

It was found on enquiry that the Synod's fast was observed in all our congregations, excepting, that from Barnet and Ryegate, no report was received.

Though all our organized congregations are settled, yet according to our report to Synod last year, there have been calls to us for gospel ordinances from some northern sections of this state, and from Lower Canada. To those people we might, perhaps, have given more supply had we not depended on the labours of the missionaries appointed to us by Synod. Mr. Galbraith neither rendered any of the services appointed to him within our bounds, nor gave any reasons for neglect. It is surely time that Synod take more energetic measures to compel the obedience of their missionaries to their appointments.

On the subject of sub-synods, &c., this Presbytery report, That however reluctant they are to recommend any measure which would prevent personal intercourse

between the ministers and elders in the Associate church, yet they judge it expedient that the Associate Synod be divided into sub-synods, and that they should meet in general Synod by delegation; and for the following reasons.

1. Because a large portion of the members cannot now meet in any one place.
2. Because in local matters, at least, in which some sections of the church may be deeply interested, members lie under temptations to vote in favor of their own convenience, and sections of the church which have a small representation in Synod may be injured.
3. Because the business of the Synod is generally in proportion to the increase of the church, and it cannot be all overtaken in the ordinary time of one meeting.
4. Much of the business which employs Synod under their present arrangement, is of such a nature, that sub-synods would be as competent to its transaction as a general Synod.
5. As long as the present arrangement continues, much business of importance must be postponed, without an authorized court to attend to it; while sub-synods could with propriety conduct it.
6. Such business being taken off the hands of the general Synod, the matters of general interest, now frequently postponed, could be attended to in due time.

For the above reasons, it is inexpedient to meet by delegation without division into sub-synods.

Those things which directly concern the whole church, should be transacted in general Synod only, and sub-synods be declared incompetent to perform them.

By order;

A. ANDERSON, *Presbytery Clerk.*

No. 3. Report of the Presbytery of Muskingum, which was, on motion, laid on the table.

*Report of the Presbytery of Muskingum.*

But few changes of importance have occurred in that portion of the church under our immediate inspection, since last meeting of Synod. The failure of the call from Wooster, and the growth of our vacancies, together with some new openings, render the demand for supply at the disposal of Synod, more than usually urgent; and we hope that particular attention will be given to our wants in making out the scale of appointments. At a meeting of Presbytery in November last, the congregation of Cadiz presented their petition, praying for the whole of the ministerial labours of the Rev. Thomas Hanna, which was granted. Since that time, the congregation of Piney Fork petitioned for a connection with the congregation of Mount Pleasant, and have called the Rev. Joseph Clokey; their petition was granted and the call is accepted—consequently the congregations of McMahan's creek and Belmont, formerly under the pastoral care of Mr. Clokey, have been declared vacant. This increases our demand for supply.

With respect to the propositions laid on Synod's table at last meeting, and submitted to the consideration of Presbyteries, contemplating either a division of the Synod into sub-synods, or a meeting by delegation, we have to report: That we have maturely considered the subject, and are opposed to the adoption of either of those measures for the present. The formation of sub-synods, arranged according to such geographical lines as may be agreed on by a general synod, and meeting annually, will not fail to excite local feelings and prejudices, nor will their meeting once in two years be sufficient to counteract their influence. To excite one another to zeal and faithfulness in maintaining the principles of our witnessing profession, and effectually to rebuke and repress all aberrations from it, so that jointly, with one mind and one spirit we may strive together for the faith of the gospel, is an object which we apprehend (judging from the condition of a sister church) would not be secured by this arrangement. The yearly supervision of the representatives of the whole church, would we believe more effectually gain this object. We are also opposed to the proposed plan of meeting by delegation. 1st. Because we know of no scripture authority to deprive any regular minister of the gospel of the privilege of discussing any subject, or voting on any question that may come before the highest judicatories of the church. And 2d. because we fear that intrigue and improper influence would be resorted to in the choice of such delegates, when any favorite measure was in view. We hope Synod will pause, and maturely consider the difficulties connected with the arrangement proposed. Whatever partial inconveniences

may attend the present plan of meeting, we think they are more than counterbalanced by the evils and dangers arising from either of the changes contemplated.

By order of Presbytery,

THOMAS HANNA, *Presbytery Clerk.*

N. B. The order of Synod directing Presbyteries to inquire into the observance of the fast by their members, has been complied with, and was found to have been universally observed.

No. 4. Report of the Board of Managers of the Theological Seminary, which was, on motion, laid on the table.

*Report of the Board of Managers of the Theological Seminary.*

The Board of the Theological Seminary report as follows :

The Board met at the Hall at the close of the last session, and attended to the duties assigned them by Synod. During the two days the Board were in session, discourses were delivered by all the students who were in attendance, excepting those of the first year. They were also examined on Hebrew, Ecclesiastical history, and the system of Theology. The performances were, in general, highly gratifying to the Board, and exhibited a system of instruction on the part of the Professors, and of diligence and application on the part of the students, highly commendable. The funds appropriated by Synod for the increase of the library, have been committed to the Professors, with instructions to purchase such books as they may judge necessary for the institution, of which a report will be made to Synod in due time. The following students attended the Lectures the last session, viz : Messrs. William Bruce, Samuel Douthet, James McGill, Joseph McKee, and John M. Scroggs, of the 4th year. Messrs. Robert Forrester, Wm. Y. Hamilton, Edward Small, and James P. Smart, of the 3d year. Messrs. Joseph T. Cooper, J. M. Harsha, James Law, and John L. McLane, of the 2d year. Messrs. William Cunningham, Thomas Gilkerson, James Hawthorn, William Smith and David R. Imbrie, of the 1st year. Messrs. Chauncey Webster and Samuel McArthur, who had previously studied under the care of the Presbytery of Albany, attended the Hall last session. It will remain with the Synod to determine their relative standing.

After some further examination of the students of the senior class, viz : Messrs. Wm. Bruce, Samuel Douthet, James McGill, Joseph McKee, and John M. Scroggs, it was resolved unanimously, that they be recommended to Synod to be taken on trials for license.

Respectfully submitted by order of the Board.

THOMAS HANNA, *Secretary.*

No. 5. Report of D. Houston, Treasurer, which was, on motion, referred to the Committee on the Funds.

*Report of Daniel Houston, Treasurer.*

<i>Daniel Houston in account with Associate Synod, Dr.</i>	Oct. 23, cash paid for account book for Synod,.....	3 00
To balance in treasury as per report, Oct. 1835,.....	Oct. 24, cash paid John Watson for fixing stove,.....	25
1835, Oct. 29th, to cash contributed from Peters Cr. congregation,.....	Oct. 27, cash paid H. Taylor for raising chimney,.....	19 00
Oct. 29, to cash from female friend of Associate Synod,.....	Dec. 16, cash paid postage, sundry times,.....	56½
1836, to cash in part of Chartiers congregation subscription to seminary, per Templeton and Buchanan,.....	Cash paid Mrs. Jane Carson, (room rent discounted,).....	44 62½
Jan. 20, cash received, donation from Dr. Samuel Murdock,.....	1836, cash paid stove pipe, carriage, &c.,.....	16 25
April 5, cash received from Adam Gib, legacy from Alex. Gib,.....	Cash paid for lamps, oil, &c. for Hall,.....	19 25
May 9, cash received from Chartiers congregation, contribution,.....	Cash paid Titus Basfield services to Synod,.....	6 00
May 9, cash received from Glade run congregation, Carrol Co. contribution,.....	Cash paid for sundries,.....	1 00
May 14, cash received from J. M. Moore, interest on Margaret Moore's legacy,...	Cash paid for flagging cellar at seminary,.....	8 00
	Cash paid John White for repairs on Seminary,.....	7 75
	March, paid James Ramsay, D. D. Prof.,.....	300 00
	Cash paid Rev. T. Beveridge, half year's salary,.....	250 00
	Cash paid Mrs. Jane Carson, coal for Seminary,.....	3 00
	April, cash paid Henry Havelin, fixing stoves, lamps, scrapers, &c.,.....	6 25
	Cash paid Dr. Samuel Murdock, for journal, printing acts of incorporation, &c.,.....	7 80
	Cash paid postage,.....	20
	May 7, cash paid Rev. T. Beveridge, for enlarging library,.....	100 00
Disbursements,.....		\$308 93½
Balance in treasury,.....		\$1,126 30
By the above report it appears that there is the above balance in hands of Treasurer, May 16th, 1836.		
DANIEL HUSTON, Treasurer.		
Contra	Cr.	
Treasurer claims credit for the following payments:		
1835, Oct. 23, by cash for stove for room in Seminary,.....		15 50

No. 6. A communication from Thomas Gillespie of Bucyrus, Ohio, renewing his application of last year, for the appointment of a missionary for one year; to labor a part of his time, at Bucyrus, and the remainder in the circumjacent region of country. This paper was, on motion, referred to the committee of supplies.

The records of Presbyteries being called for, the following committees of examination were appointed, viz: To examine the records of Cambridge Presbytery, Messrs. Walker and Clokey. To examine those of Albany, Messrs. Miller and McGill. To examine those of Philadelphia Presbytery, Dr. Ramsay and Mr. Boyd.

The minutes of the Presbytery of the Carolinas not being forward, said Presbytery was, on motion, required to bring up their minutes for examination, at next meeting.

On motion, it was resolved, that part of to-morrow's forenoon sederunt be devoted to the exercises of praise and prayer. Messrs. Graham and J. S. Easton were appointed to lead in the exercises.

Synod proceeded to call for the Reports of Committees appointed last year. The following committees not being fully ready to report, craved further time, which was granted; namely, the committee to draught a warning against Popery; the committee on the book of discipline; the committee to draught an act for a fast; and the committee to prepare an address to our people, on the nature and duty of fasting. The last named committee were required to report at the next meeting of Synod.

The report of the Committee of Missions, published in the minutes of last year, was taken up, and a motion made to adopt said report. After a considerably free discussion, it was, on motion, resolved, that said report be referred to the Committee on Missions, with instructions to report on Monday morning, and that the consideration of this subject shall be made the order of the day, for Monday's forenoon sederunt.

Mr. Miller asked and obtained leave of absence for the remainder of this sitting.

Reasons of protest by Messrs. Allison and others, against the Synod's late act on the subject of the publication of marriage, were called up. Information being given that the aforesaid reasons of protest had been some way or other lost, in the hands of the answering committee; it was, on motion, resolved, that provided said reasons cannot be found, the protestors be requested to furnish a copy to be laid before Synod at next meeting.

Adjourned till the usual hour. Closed with prayer.

*Half past 2 P. M.*

The Synod met, and was opened with prayer. Members present as above, together with Mr. John Edwards, ruling elder, from the first congregation of New-York. The minutes of last sitting were read and approved. The following papers were given in and read, viz:

No. 7. a communication from the Rev. A. White, containing an unofficial report of the state of the Presbytery of the Carolinas, and soliciting supply of gospel ordinances. This paper was, on motion, referred to the committee of supplies. The above mentioned communication gave information of a call for Mr. James Patterson, from the united congregations of Sharon, Neilie's Creek, Smyrna, and Little River, S. C.; which had been moderated, and as attested, is now forwarded to Synod, with a request that it be sustained and presented.



The call was read; and a motion being made to sustain said call, after a free discussion, the question was put "sustain, or not," and carried "sustain." From this decision, Messrs. Martin, Walker, Banks, Wm. Easton, Campbell and Putnam, craved their dissent to be marked.

The presentation of the call was postponed till Tuesday next week.

Nos. 8. and 9. The Reports of the Presbyteries of Ohio and Chartiers, which were, on motion, laid on the table.

*Report of the Presbytery of Ohio.*

In the few months which have elapsed since the meeting of Synod, no material changes have taken place in the congregations under our care. The decision of Synod on the subject of our connection with the Original Seceders, is satisfactory to the members of our Presbytery, and, we rejoice that this cause, which once presented a threatening aspect, is now so happily issued. The peace of Zion, when not procured at the expense of truth, is much to be desired, and will ever occupy a chief place in the supplications of all her true friends. But while we rejoice at the removal of this ground of controversy, which affected the church at large, we have still to lament that some few difficulties exist in our own immediate bounds. In Mr. Donaldson's former charge there are some who still adhere to him, and Presbytery would now complain to Synod of the conduct of Mr. Donaldson in preaching regularly to those adherents, contrary to the express orders of our Presbytery, and while by the appointment of Synod, he should have been employed in other Presbyteries. A petition laid upon your table at last meeting, praying for a new organization, has been presented to us, and, after consideration, rejected, inasmuch as the places mentioned in the petition were too near their former places of worship—and owing to the local situation of the petitioners, no geographical lines could be drawn effecting such separation as they desired, and therefore, the boundaries would have been fixed solely upon the principle of elective affinity: and further, because they have for some time previous withdrawn from public ordinances, as dispensed by appointment, from this Presbytery.

A resolution adopted at the last meeting of Synod renders it our duty to report on the expediency of forming sub-Synods, and meeting by delegation in general Synod. As a matter which deeply affects the welfare of the church, we have had this subject under serious consideration, and fearing that the advantages anticipated from the plan proposed would not be realized, and that evils of serious consequence might possibly result, we are, for the present, opposed to the measure.

In submitting our report we would again request the attention of our fathers and brethren to the subject of slavery, hoping that Synod will still proceed in judicious and effective measures for the removal of this evil: and further, we would respectfully suggest the propriety of adopting such measures, as will effect a uniformity in the practice of our members, with respect to that part of our Book of Discipline which forbids an attendance upon the ministrations of religious societies, from which we judge ourselves bound by the word of God to maintain separate communion.

At our meeting in December last, Mr. David R. Imbrie was admitted to the study of theology. As no change has taken place in our vacancies we request as liberal a portion of supply as usual.

By order of Presbytery,

DAVID GOODWILLIE,  
*Presbytery Clerk.*

*Report of the Presbytery of Chartiers.*

To the Associate Synod, to meet at Philadelphia, on the 4th Wednesday of May, 1836.

The Rev. Thomas Beveridge, having, in consequence of his appointment to a professorship in the Theological Seminary, removed into our bounds, a unanimous call was given to him from the congregation of Washington, which he accepted.—In other respects things continue amongst us as they were at our last report. And we therefore, desire to be remembered in the distribution of supply. Messrs. Thomas Gilkerson and James Hawthorn, graduates of Jefferson, and Samuel Cunningham, of Marion college, offered themselves last fall as candidates for the study of theology, under the care of Synod. Having satisfactory attestations of their being in full communion in this church, &c. but having had no opportunity of applying to the Presbyteries where they reside, they were, on examination, admitted by us. Inquiry was made respecting the observance of the Synodical fast, and it was found to have been attended to by all the members who were present.



The Presbytery agree to report in favor of a division of the Synod into a number of Provincial or Sub-Synods, to be subordinate to one general Synod. It is their judgment, however, that previously to such a division, a system of rules more full than those proposed, should be prepared for the regulation of the supreme and subordinate courts. Perhaps the plan of meeting by delegation, is not at present imperiously necessary, and as we have learned that some of the Presbyteries are not in favor of it, this might be left for future consideration.

A protest was entered by Mr. Allison, against a decision of Presbytery in his case, which with the papers that accompany it, shall be laid before Synod.

JAMES RAMSAY, *Presbytery Clerk.*

No. 10. An overture on the subject of geographical boundaries, referred to Synod by the Presbytery of Cambridge. Said overture was, on motion, referred to the Committee of Bills and Overtures.

Certain papers were laid on the table, forwarded by the Rev. J. Donaldson, relative to his case; and, on motion, it was resolved, that said papers be referred to the Committee of Appeals, with instructions to report to-morrow morning. Mr. Walker was, on motion, added to said committee.

On motion, resolved, that Mr. Patterson be appointed to officiate, next Lord's day, in the 2d congregation of New-York; and H. Blair in Baltimore, on that day.

Adjourned till the usual hour to-morrow morning. Closed with prayer.

#### *Friday, May 27th.*

The Synod met, and was opened with prayer. Members present as above. After the exercises of praise and prayer, the minutes of last sitting were read and approved.

Papers being called for, the following were given in and read, viz.

No. 11. The Report of the Presbytery of Philadelphia, which was, on motion, laid on the table.

#### *Report of the Presbytery of Philadelphia.*

Through the mercy of the most High, and according to the good hand of our God upon us, we "continue to witness both to small and great, saying none other things," and contending earnestly for no other truths, than those delivered by God, as a sacred trust to the church. Though such a faithful testimony has roused and in every age will rouse the enmity of the carnal heart, and provoke opposition; yet we trust, that in our bounds, the use of these divinely appointed means has not, during the past year, been without a blessing. God has given us peace in all our congregations, and we have reason to hope, has made the preaching of the word, and the dispensation of ordinances, the means of causing our people to "grow in grace, and in the knowledge of our Lord and saviour Jesus Christ."

It may be necessary to report, that in consequence of the reception of a petition from the Congregations of Stone Valley, Kishacoquillas and Lewistown, for leave to withdraw their call from Mr. William Galbraith, and the granting of another moderation:—Presbytery refused to grant their request, but required Mr. Galbraith to attend the next meeting, to be held on the 15th Dec. last, and accept or reject the said call. He did attend accordingly, and declined, accepting. Since that time, a unanimous call, from those congregations, has been made out for Mr. John S. Easton, and by him accepted. His trials for ordination having been, approved, he was at our last meeting, on the 5th, of May in Stone Valley, ordained to the office of the Holy ministry, and installed as pastor of said congregations.

All the members of Presbytery observed the act for the fast.

The supplies allotted us by Synod have, in general, punctually fulfilled their appointments with the exception of Mr. McLean. A petition from individuals in Belfonte and Sinking Creek, Centre Co., for organization and supply of ordinances, has been received by Presbytery. This, in connection with our other vacancies, especially Baltimore and Philadelphia, which would require almost constant supply, induces us to ask for at least as much as the constant labours of three missionaries in our bounds, if at the disposal of Synod. On the propriety of dividing Synod into three Sub-Synods, and the meet-

ing by delegation of a general Synod, every two years; this Presbytery report in favour of the measure; and think, that as the principle of attendance by delegation is sanctioned by the example of the primitive church, so expediency recommends the proposed division and representation. The yearly attendance of the distant members at either Philadelphia, or Canonsburg, cannot be expected; and, in all probability, the sessions of Synod will soon all be held as far west at least as Pittsburg. Neither do we think, that the interests of the church at large will suffer by this arrangement, nor, that any tendency to disunion will thus be generated. By the proposed representation, the general Synod will be even more largely attended than the yearly Synods are now; while that representation will be a more correct declaration of the sentiments of the church. The care of the Seminary, Missions &c. being also committed to the general Synod thus represented; there can be no danger that any section of the church will suffer by neglect. By order of Presbytery.

WM. EASTON, Presbytery Clerk.

No. 12. The Report of the Presbytery of Albany, which was, on motion, referred to the Committee of Appeals.

*Report of the Presbytery of Albany.*

In the state of our congregations we can report nothing particularly different from what has been done heretofore. Our Brother Mr. Irvine after a lingering illness, borne with christian meekness, has since our last report rested from his labours, thus weakening our hands, but by the liberality of Synod the congregation over which he was pastor together with our other vacancy have been regularly supplied. A call from the second associate Congregation in New-York, for Mr. H. H. Blair, probationer has been moderated. In case this call should be accepted we shall have but one organized vacancy, this however requiring constant supply. Two applications for sermon have been made to Presbytery; one from Oswego Co. New-York, and the other from Fall River, Massachusetts, openings for the spread of our principles which we have been unable as yet to embrace. And Presbytery would respectfully solicit of Synod such a portion of supply as will enable them to continue preaching in these places for some time. However our present system of supplying vacancies may answer in new countries; it is perfectly manifest that in old settlements, and among a dense population, it is next to useless, as far as the extension of our cause is concerned, to send only occasional preaching. A permanent occupancy of such places presents the only probable prospect of success. But while there is this outward prospect of extending our bounds we have to lament that there is not with us that internal peace which characterized our Presbytery, for some years after its organization.

The case of Mr. Webster, a student of Theology, under our care, who had been libelled for certain alledged slanders against a number of Ministers, in our communion, being under consideration, the following Resolution was offered by a member, Resolved, that it is contrary to the discipline of the associate church, to allow a person to prove what he has already declared to be unfounded. This resolution was rejected by Presbytery, and against this decision Mr. Stark, protested, for reasons to be given in, which together with the answers are respectfully submitted to Synod for their adjudication.

During the trial of Mr. Webster, various matters affecting the moral and ministerial character of the Rev. Andrew Stark, of New-York, appeared in testimony, so that Presbytery have deemed it necessary to put him on trial for them. Accordingly a libel has been put into his hands. Mr. Stark, has not appeared to answer to this libel though cited three times, but has sent in a paper protesting against all action of the Presbytery, in his case. After considering this paper, the following preamble and resolutions were unanimously adopted.

Whereas a libel containing many serious charges against the Rev. Andrew Stark has, by order of this court, been put into his hands; and whereas after having cited him three times, Mr. Stark has not appeared before Presbytery to answer to said libel, but has sent in a paper, protesting against all action of the Presbytery, in his case, on account, as he alledges, of their interestedness and partiality; and whereas Presbytery feel a reluctance in entering upon a trial of the libel in his absence, and in the face of such cruel, unjust, and slanderous statements as are contained in said paper of Mr. Stark, therefore,

Resolved, that the case of the Rev. Mr. Stark, as involved in the above mentioned libel, be referred simpliciter to Synod for final adjudication.

Resolved, further, that the Presbytery do earnestly, beseech Synod, to issue said cause and not remit the same to this court.

Resolved, further, that Presbytery still retain the right, if they shall think it proper, hereafter to call Mr. Stark to account for the truly offensive and libellous matter contained in his reasons of protest, which go before the Synod, and also in the paper alluded to, in which he gives his reasons for refusing to be tried by this Presbytery.

This Presbytery, having had under consideration the resolutions, transmitted by Synod to the Presbyteries in relation to sub Synods and a general Synod, and the meeting of Synod by delegation, beg leave to report the following resolutions adopted by them.

Resolved, that in the judgment of this Presbytery, it is not expedient at the present time to alter the plan of Synod's meetings, provided the meetings continue to be held alternately on the East and West side of the Alleghany mountains as heretofore.

As to the observance of the Synod's fast, Presbytery report, that so far as ascertained it was observed in all our settled congregations, except the first congregation in New-York.

By order of Presbytery.

JOHN G. SMART, Clerk.

Albany May 18th 1836.

The Rev. Alexander Boyd of the Presbytery of Shenango appeared and took his seat.

Certain papers referred to in the report of the Presbytery of Albany, were handed in, containing an appeal by the Rev. A. Stark, from a decision of said Presbytery, rejecting the following resolution which had been submitted by him; viz: "That it is contrary to the discipline of the Associate Church, to allow a person to attempt to prove what he has already declared to be unfounded." Mr. Stark's reasons of protest, with the Presbytery's answers, were read, and on motion referred to the committee of appeals.

Adjourned till the usual hour. Closed with prayer.

#### *Half past 2, P. M.*

The Synod met, and was opened with prayer.

Members present above. Mr. James Geery, ruling elder from the 2d congregation of New-York, being present, was invited to a seat.

The report of the Presbytery of Shenango was called for, but not being in a state of readiness for presentation, leave was granted to defer its presentation till to-morrow morning.

A libel against the Rev. A. Stark, referred by the Presbytery of Albany, for trial, with accompanying papers, was read. While these papers were under consideration, the Rev. J. Hindman, from the Presbytery of Muskingum, and James Hutchinson, ruling elder from the Presbytery of Philadelphia, appeared and took their seats. After considerable discussion as to the order to be taken with the above-mentioned papers, it was, on motion, resolved, that the Synod accept the reference, and try the libel. From this decision Mr. Heron craved his dissent to be marked.

On motion, it was resolved that the trial of the libel be made the order of the day for the forenoon sederunt of Tuesday next week:

On motion, resolved, that the clerk of Synod be directed to give Mr. Stark notice of this decision.

The committee of appeals presented a report in the case of Mr. Donaldson, referred to them yesterday, which report was laid on the table, together with the papers belonging to the case.

A written excuse for the absence of Dr. Bruce was read, which, being explained by a statement from Mr. Banks, was sustained.

Papers relative to an appeal by the Rev. Messrs. Miller, Anderson,

Alexander and David Gordon, from a decision of the Presbytery of Cambridge in the case of Dr. Bullions, alluded to in the report of said Presbytery, were given in. The reasons of protest with the Presbytery's answers were read.

In consequence of the lateness of the hour, the reading of other documents, connected with the appeal, was postponed for the present.

Messrs. Graham, Anderson, and Martin, were on motion appointed to preach in this place on Sabbath first.

Adjourned till the usual hour to-morrow morning. Closed with prayer.

*Saturday, May 28th.*

The Synod met, and was opened with prayer.

Members present as above. The minutes of last sitting were read and corrected. Mr. Hindman offered his excuse for late attendance, which was sustained.

Papers being called for, there was given in and read, No. 13, the report of the Presbytery of Shenango, which was, on motion, laid on the table.

*Report of the Presbytery of Shenango.*

The circumstances of the congregations under our care furnish little ground for report. Those settled are generally increasing and prosperous; we have few vacancies. There is, however, within our bounds much room for the extension of the Church if it could be efficiently occupied.

Our presbytery has been constituted agreeably to the appointment of Synod, by the Rev. Daniel McLane, and Rev. Isaac Beggs was appointed our stated clerk.

Your reverend Synod has made it our duty to report our views on the resolutions printed in your minutes in relation to *sub-synods*. With the first of these resolutions we cordially agree; we believe it would tend to general and particular convenience, advance the interest of the Associate Church, open new and greater facilities to extend her influence, and greatly enlarge the means of communicating the knowledge of a scriptural profession and practice of religion in the *United States*; but such a measure is not without its difficulties; the principal of which are brought into view by the following resolutions. The division proposed is natural, and the blank in the 2d division proposed might be filled with the "*Synod of Pittsburgh*."

In the event of a division of *Synod*, a General Synod will be indispensably necessary. The ratio of representation is not perhaps so easily settled. The number proposed, "two ministers and two ruling elders from each presbytery," would seem at first an equitable proportion; but it is liable to some objections.

The presbyteries are not equally large, and the number proposed would be a very small representation from some of them; while it would sometimes constitute the half, and at present, in two instances all the members of a *presbytery*. Moreover, the members of the General Synod must meet by delegation. They will necessarily be representatives of their respective presbyteries; and consequently chosen and commissioned by their representees. Now, it would seem inequitable to confine a presbytery, consisting of ten or twelve, or even more ministers, to a representation of two in the General Synod, while, perhaps, some other presbytery might be all present. We would respectfully suggest the propriety of enjoining on every presbytery to appoint two ministers with their elders, and allowing them the privilege of increasing the number to one half of their own constituent members. We concur with the opinion that once in two years will be sufficiently frequent for the meeting of the General Synod.

The third resolution contemplates that the decisions of sub-synods be final, except in matters of doctrine in which only appeals be allowed to the General Synod.

Whilst the order and discipline of the church should guard against the encouragement of unnecessary appeals, yet the rights and privileges of church members should be carefully secured. The right of appeal is a privilege precious to every member of Christ's house: it accords with the maxims of civil liberty, and will not be easily relinquished by those who may be particularly and personally interested in it. There are many important causes tried in church courts, besides those which involve doctrinal questions, which may give occasion to appeals, either in their progress or deci-



sions, and which, perhaps, it would not be safe to prohibit from appearing before the highest tribunal. Questions of order may arise, which certainly should not be confined to the decision of an inferior court, we believe that very few, if any, restrictions should be laid on the right of appeal.

We think our members will be better satisfied to have the way of access to the highest tribunal open, and leave the management of causes to the wisdom and discretion of individuals and courts concerned.

We concur in the general principles of the last resolution, believing that every matter of general interest should be under the direction of the General Synod.

We prefer a division into sub-synods to a meeting by a delegation. Without such a division it is manifest some members would seldom if ever appear beyond the bounds of their respective presbyteries. If you should adopt the delegate system without the intermediate expedient of sub-synods, members would have to travel equally as far as they now have, and under the same inconvenience, while presbyteries would most likely appoint their most active and influential members to attend the Synod. If such would be the course pursued by presbyteries, it would tend to indulge some in privacy, manifestly to their own injury, and to the general injury of the church; while it would leave the government of the church in the hands of those who, either from their own desire or appointment, would attend the general meetings.

Although not especially called upon to report on the report of the committee on missions; yet from your order respecting that report we take the liberty to observe that—

1. The Church of Christ is by her divine constitution pledged to exert herself in missionary labors. To her, and to her alone, has Zion's King committed the work of evangelizing the world. That "the law shall go forth from Zion, and the word of the Lord from Jerusalem," is assigned by Isaiah as the reason, that "many people shall go and say, come ye, and let us go up into the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." Every effort to spread the Gospel must be in a great measure fruitless, while the directions of the Holy Spirit are disregarded, and the institutions of Christ unemployed; nor should the lovers of truth and order neglect this necessary and all-important part of christian duty.

2. Whilst we have reason to hope that much good would result from the labors of your missionaries, we believe that the effort would produce an abundant harvest at home. The Associate Church has been reproached, (we believe, however, unjustly) with being opposed to missionary labors. Her members could not consistently unite in promiscuous and unpresbyterial missionary enterprises; and while her enemies loudly reproached, many of her members privately complained that their liberality was restrained from being employed, in the spread of the gospel to the benighted nations of the earth. These complaints have been changed to strong but respectful petitions, (we might say remonstrances) to your reverend Synod, entreating you, to whom it properly belongs, to afford them an opportunity of contributing of that worldly wealth with which God has blessed them, for the salvation of benighted heathens. Their prayers will be heard, and we trust their efforts blessed in the renewal of a liberal and christian spirit at home, and the increase of our blessed Redeemer's kingdom abroad. We have only to add, that we concur in the spirit and general tenor of the resolutions presented by your committee on missions and lying on your table.

Another important subject will occupy your attention at the present session of Synod, viz: the first resolution of your committee on slavery, left over from your last meeting. We have always been opposed to the granting of any privilege to our members of continuing to participate in this iniquitous traffic; nor would we now encourage any evasion of the act of Synod respecting it. But we doubt the propriety of passing such a resolution at the present time, without making some efficient provision in the room of those set aside. The act of 1831 was passed in faith of having the provisions of said act carried into effect by Synod. If this be impracticable, let others be substituted, which will answer the intended purpose, and let it not be said that at a time like this, when the jealousy of the southern, or slave states, is already excited, we, by the passage of this resolution, would cut off our brethren of the south from the communion of the church, and from all hope of our interference in their behalf. It is well known that the southern governments, as well as citizens, are aroused to a jealous watchfulness of their laws and institutions by the conduct of Northern citizens and associations, who in almost every possible way insist upon the immediate and unqualified emancipation of the slaves. It is also said

that almost every barrier that civil power can construct has been opposed to their emancipation, and doubtless present circumstances will not allow greater facilities than formerly. If your reverend Synod pass this resolution, you will be considered by the southern governments and people, as the abettors of insurrection and civil war. Prejudice will be raised against your principles and practice, not easily eradicated. But let your reverend body, in this difficult matter, act in the true spirit of your fathers, at one and the same time manifest your abhorrence of slavery and your respect for civil authority. Faithfulness to yourselves requires you to pursue such a course. The act of 1831 was passed in the faith, that the Synod would appoint an agent, and exert herself to redeem the church in the south from all connection with slavery. Your southern members declare themselves willing to give up their slaves to your agent, whilst they insist that existing laws prevent them from giving them a legal emancipation in their own states. If these things be true, would not the passing of this resolution bind a heavy burden on them, which you yourselves are not willing to touch with one of your fingers? But the act of 1831, more than suggested to our brethren of the slaveholding states, certain ways by which its purpose might be carried into effect. It promised co-operation and assistance, and we think Synod would do well to consider the effect of a breach of faith, with her own members, as well as the irritation of public feeling, and unnecessary provocation of prejudice against the principles and practices of the Associate Church.

In your act for fasting last year, you mentioned as your first reason, insubordination to good and wholesome laws, and setting the civil authorities at defiance. Although the laws on slavery are not good and wholesome, yet the civil authorities support these laws. But this resolution if passed, will either excommunicate some of your southern members, or oblige them to act in opposition to the civil authorities under which they are, in Divine Providence, placed. We think the provisions of the act of 1831 should be faithfully followed by Synod, or some other expedient adopted equally consistent with the principles of the Associate Church on the subject of slavery, and a due respect for the civil authorities under which they are placed.

Farther, we are sorry to state that a scandalous report has been circulated against the character of Mr. Beggs, on account of which we have suspended him from the exercise of his office, until the case be legally investigated.

By order of Presbytery,

DANIEL McLANE, *Moderator.*

ALEXANDER BOYD, *Presbytery Clerk. pro tem.*

On motion, resolved, that a committee of three be appointed to prepare a minute respecting the Synod's acceptance of the reference of a libel against the Rev. A. Stark, by the Presbytery of Albany. Messrs. Beveridge, Clokey, and Bankhead Boyd, were appointed said committee.

The committee of bills and overtures presented a report, on the overture respecting geographical boundaries. After considerable discussion, the report as amended, was adopted, and is as follows, viz: "It is the opinion of your committee that it would be inexpedient to set aside the rule establishing geographical lines between congregations, as obligatory in all ordinary cases. They would recommend, however, that Synod declare their mind, that though no member should be attached to any other congregation, without a regular dismissal from that of which he has been a member, yet in cases, where there is opposition to such dismissal, the Presbytery shall judge whether there would be such an increase of distance, such inconvenience, or other causes by the change of membership, as would occasion scandal and if not, they shall not sustain the opposition.

"JAS. P. MILLER,

"T. BEVERIDGE,

"ALEX. T. MCGILL."

From the decision adopting the above report, Mr. Heron entered his dissent.

Mr. Thompson having been absent a part of yesterday afternoon, without leave, his excuse was heard and sustained.

The following question was proposed to Synod, and answered in the affirmative, viz: "Have Presbyteries a right to alter the geographical lines between congregations, which have long existed, if it appear to them equitable to do so?"

The committee of appeals reported in the case of the appeal by the Rev. A. Stark from the decision of the Presbytery of Albany, which had been referred to them for consideration. Their report was, on motion, recommitted, and the minutes of the Presbytery of Albany were ordered to be put into the hands of the committee.

The following Theological students were, on motion, ordered to be taken on trials for licensure, viz: Messrs. Wm. Bruce, Joseph McKee and John M. Scroggs, by the Presbytery of Muskingum; Messrs. Samuel Douthet and James McGill, by the Presbytery of Shenango.

Adjourned till the usual hour. Closed with prayer.

*Half past 2, P. M.*

The Synod met, and was opened with prayer.

Members present as above. Read the minutes of the forenoon sitting.

On motion, it was resolved, that the Presbytery of Albany be directed to take Mr. Chauncey Webster on trial for licensure. Messrs. Heron and Thompson requested it to be marked, that they voted in the negative.

On motion, it was resolved, that Mr. Samuel McArthur be considered a student of the second year.

The following resolution was offered, and, on motion, laid on the table, viz: "Resolved, That it be henceforth an indispensable rule that no man be licensed in our church as a preacher, nor admitted from other churches, until he have formally sworn and subscribed our covenant bond."

Mr. Clokey was, at his own request, released from the committee of supplies, and Mr. Hindman substituted in his room.

The committee, appointed to draught a minute relative to the Synod's acceptance of the reference from the Presbytery of Albany, reported the following, which was, on motion, adopted, viz: "It is judged proper to state as the reasons of this proceeding, that Mr. Stark, after having been cited three different times by the Presbytery of Albany, had protested against their proceeding to any trial in his case, not accompanying this protest with any appeal to the Synod; and that he had in this protest made such charges against the presbytery, that they judged it not suitable for them to proceed to try him in his absence, as might have been done agreeably to the Book of Discipline: so that there appeared to be no alternative to Synod, but, either for them to try Mr. Stark, according to the earnest request of the Presbytery of Albany, or suffer him to remain under charges of the most serious nature, without an attempt either to vindicate or convict him. To this course Mr. Stark himself can make no reasonable objection. Having declined the authority of the Presbytery, there could be no other court, but the Synod, competent to try him.

"THOMAS BEVERIDGE.

"J. CLOKEY,

"B. BOYD."

The Synod resumed the subject under consideration last evening, viz, the appeal of Mr. Anderson and others, from the decision of the Presbytery of Cambridge, in the case of Dr. Bullions. A memorial from

the congregation of Cambridge was read. This, with the papers read last evening, and the minutes of the Presbytery of Cambridge, was referred to the committee of appeals.

Mr. Campbell asked and obtained leave of absence for the remainder of the present sitting.

The following preamble and resolution were offered and adopted, viz: "The synod having taken into consideration the reports of the Presbyteries, respecting a division into particular synods, subordinate to a General Synod, agreed to postpone a final decision on this measure, and in the mean time to appoint a committee to prepare a system of rules for the regulation of said synod, to be reported to Synod, and if approved, to be laid before the Presbyteries as an overture for their judgment." Dr. Ramsay, and Messrs Beveridge and Miller were appointed said committee.

Adjourned till the usual hour on Monday morning. Closed with prayer.

*Monday, May 30th:*

The Synod met and was opened with prayer. Members present as above. Read the minutes of last sitting.

Papers being called for, the following were given in and read, viz:

No. 14. A communication from the Rev. Dr. Bruce, complaining of an alledged alteration in the published minutes, on the subject of the Synod's decision of last year, in reference to our connection with the Associate Synod of original seceders in Scotland; and renewing his protest, which had been then withdrawn.

This paper was, on motion, referred to a select committee, with orders to report to-morrow morning. Messrs. Heron, Beveridge, and B. Boyd, were appointed said committee. No. 15. A communication from Mr. John McAllister of this city, with regard to the bequest of his deceased father, accompanied with a preamble and certain resolutions, submitted to Synod, in reference to said bequest. These papers were, on motion, referred to a select committee, consisting of Dr. Ramsay and Messrs. Miller and Martin.

At the request of Mr. Miller, as executor of the estate of Mrs. Eleanor Henry, deceased, a committee was appointed to audit his accounts in reference to the legacy left to Synod by the deceased. Messrs. Moses Robertson and Wm Cummings were appointed said committee.

Papers relating to an appeal by the Rev. Thomas Allison, from a decision of the Presbytery of Chartiers, referred to in the report of said Presbytery, were given in, and, on motion, referred to the committee of appeals.

The committee of appeals reported on the appeal of the Rev. A. Stark, from a decision of the Presbytery of Albany. Their report was, on motion, laid on the table.

The draught of an act for a Fast, was read, and, on motion, recommended for correction. Mr. Martin was, on motion, added to the committee.

The Synod proceeded to the order of the day, viz: the subject of Missions. The majority of the committee of missions presented a report, which was recommitted, with instructions to report to-morrow morning.

The report of the committee on appeals, on the appeal of the Rev. A. Stark, was on motion, called up. After some discussion, it was, on



motion, resolved, that testimony be taken on oath, in reference to certain facts involved in this case.

Mr. Walker having taken the chair, the testimony of the Moderator was taken and recorded, and the Synod adjourned till the usual hour.

Closed with prayer.

*Half past 2, P. M.*

The Synod met, and was opened with prayer.

Members present as above. The minutes of the last meeting, were read and approved.

Papers being called for, there was given in and read, No. 16, the report of the Presbytery of Alleghany, which, although out of the prescribed time, was received, and, on motion, referred to the same committee to which the communication of Dr. Bruce had been referred.

*Report of the Presbytery of Alleghany.*

Since the last meeting of Synod nothing very remarkable has occurred among us.

We wish Synod to consider, that a considerable part of our country is new, and thinly settled, and society in a state of infancy; and the interests of religion cannot be attended to sufficiently, unless synod afford us more supply than we have had heretofore, and a more impartial distribution of the labors of our unsettled ministers. A considerable part of our young men has been settled, without having ever been heard in the bounds of our presbytery. We hope Synod will attend to our claims with more particularity in future appointments.

We have considered the overture of Synod, proposing to meet, hereafter, in one Synod by delegation; or in sub-synods, and, every second year, in general synod. We have decided in favor of sub-synods; but would prefer either of the plans to that on which we meet at present. Presbytery are of opinion that our present plan is liable to more and greater abuses than either of the proposed systems could be; and that it gives no security for the steady and regular administration of the principles of our public profession, but exposes us to sudden changes and unsteadfastness. E. g. This present meeting at Philadelphia was urged at last Synod, because of business in some of the Eastern Presbyteries, which would require such meeting; and no report could be made of this business by members, neither had presbyteries reported it. Now, were a number of members ill-disposed towards our principles, or determined on new schemes, (a thing of which we have no suspicion) how easily might their designs be accomplished at such a thin meeting, and such an unequal representation as will obviously be in our Synod. We hope Synod will consider this important question in all its bearings on the interests of the church, and settle on such a plan, as may better tend to maintain the unity of the spirit in the bonds of peace.

There was a call moderated in January last, for Mr. — Galbraith, in the congregations of Bethel, Turtle creek, Freeport, and Warren, and sustained at our last meeting. We hope Synod will send him immediately into our bounds, that the call may be presented to him. Our next meeting is on the fourth Wednesday of June, at Indiana. All who know any thing of the distressed and distracted situation of these congregations must know that their call for a settlement is very urgent. We would fondly hope that Synod sympathize with us in thinking on the desolations of this portion of Zion; and that every obstacle, which may lie in the way of building up the old wastes, will yield to this call of Providence.

We beg leave to call the attention of Synod to an error in the printed minutes of Synod, in their last decision in reference to our connection with the original seceders in Scotland. The word *act* is used instead of the word *fact*. We know that *fact* is the term that was used in Synod, when the decision was passed. *Act*, as it stands in the connection, besides having a tendency to convey incorrect ideas, represents Synod as reasoning absurdly. We think it strange, that, after the minds of the members having been applied with such intensity to this subject, and the interest taken in this last decision, by all, any such error should appear in the record. We think it necessary that this error be corrected by giving a true copy of that decision in the next minutes of Synod.

We send herewith a corrected statement of our statistical table, except as regards the number of families and communicants, which we cannot, just now, ascer-

tain; but which, against another year, we hope to be able to furnish also. The appointments of Synod have, as far as known, been observed by presbytery.

JOHN HINDMAN, *Presbytery Clerk.*

Proceeded with the business left unfinished in the forenoon, viz: the report of the committee on the appeal of Mr. Stark.

The testimony of the Rev. P. Campbell was taken and recorded.

A communication from the Rev. A. Stark relative to his case, was then read. The members of the Presbytery of Albany were heard, and the members of the Synod having expressed their views at some length, the question was taken on the report of the committee, as amended, and carried unanimously "adopt." The report is as follows, viz: "The committee on appeals, to whom was referred reasons of protest from the Presbytery of Albany, with their answers, report: That they find the case contained in those papers to have originated in a motion, made at the commencement of the trial of Mr. Webster, on a libel, which motion was—"Resolved, that it is contrary to the discipline of the church to allow a person to attempt to prove what he has already declared to be unfounded." This resolution was, on motion, rejected. Against this decision Mr. Stark protested for reasons to be given in. This protest was not admitted. Against this decision, not admitting his protest, Mr. Stark protested and appealed; which latter protest and appeal is now the case before Synod. On this your committee submit the following resolutions.

"*First*: That though the question immediately at issue is on the decision of Presbytery refusing to admit the first protest by Mr. Stark, yet, as both parties have recognized the primary question in their reasonings, it is on this the decision of Synod should turn, viz: Is it contrary to the discipline of our church to allow a person to attempt to prove what he has already declared to be unfounded?

*Second*, That the reason of this appeal appears to be without foundation. From the testimony of the moderator and Mr. Campbell, it has been proved to the satisfaction of Synod, that the paper which Mr. Stark alleges to have been a retraction of the charges, made by Mr. Webster against him in a certain pamphlet, was never subscribed or assented to by Mr. Webster in the form, in which it is given in Mr. Stark's reasons of appeal. Mr. Webster had only agreed to retract one or two ~~statements~~ *statements* respecting which he had been deceived. The term *some* used by Mr. Webster, was changed into *all*, and other alterations, to which Mr. Webster had never agreed, were made both by Mr. Stark and a committee of conference, before the paper went into the hands of Mr. Stark. This paper was also obtained by Mr. Stark, on the express condition that no use was to be made of it injurious to Mr. Webster, which condition has been manifestly violated, in a manner discreditable to the appellant. Resolved, therefore, that the appeal be not sustained.

On motion, resolved, that as exceptions have been taken against the papers of Mr. Stark on various accounts, these papers are hereby referred to the Presbytery of Albany, to deal with him respecting them.

Dr. Ramsay asked and obtained leave of absence for the remainder of this sitting.

The committee on the question of sub-synods, presented a report, which was read, and, on motion, laid on the table.

The request of the Presbytery of Miami for the establishment of the boundary line between said Presbytery and the Presbytery of Muskin-

gum, was called up and granted. The line to run as designated in the report of the Presbytery of Miami.

The following preamble and resolution were offered and adopted, viz:—

“Information having been received by the Synod, that the Rev. John Wallace has not fulfilled any of the appointments given him by Synod at its last meeting, but that he has abandoned his profession of religion in connection with this church, and thus violated the engagements made at his ordination, without assigning any reason for so doing: Therefore,

Resolved, That the Presbytery of Muskingum be directed to take measures to deal with him, in order to bring him to a sense of his sin, and a return to his duty.

Adjourned till the usual hour to-morrow morning. Closed with prayer.

*Tuesday, May 31.*

The Synod met and was opened with prayer.

Members present as above, together with the Rev. A. Stark, from the Presbytery of Albany. The minutes of last sitting were read and approved.

The call to Mr. Patterson, from the congregations of Sharon, Neily's Creek, &c., was presented, but Mr. P. not seeing his way altogether clear, its presentation was, on motion, delayed for the present.

Mr. Beveridge stated, that he had received \$100, a donation from a friend to the secession church, to purchase books for the library belonging to the Theological Seminary. The committee already appointed by the board of managers for the purpose, were, on motion, authorized to appropriate the donation to its specified object.

The synod proceeded to the order of the day, the libel against Mr. Stark, referred by the Presbytery of Albany; Mr. Clokey in the chair.

The question was first taken on the admissibility of the libel, and decided in the affirmative, with one dissenting vote.

The several articles of charge contained in the libel, were then separately read, and the question of relevancy, on each, decided in the affirmative, with the exception of the last charge, which was, on motion, laid on the table for the present.

Before proceeding to the proof, Mr. Stark stated that he was not prepared for trial, having received such short notice, that the Synod intended to try the libel to day. Whereupon, a motion was made to rest farther proceedings, in order to afford Mr. Stark farther time to prepare for trial. After a free discussion, the question being taken the motion was negatived. From this decision Mr. Brown entered his dissent.

Messrs. Banks and A. Boyd were, on motion, added to the committee of supplies. Mr. Hutcheson asked and obtained leave of absence for this afternoon.

Adjourned till the usual hour. Closed with prayer.

*Half past 2, P. M.*

The Synod met and was opened with prayer.

Members present as above. The minutes of the forenoon sitting were read and approved.

On motion, resolved, that the following explanation be given of the

motion negatived in the close of the forenoon's sitting, viz: that the object of said motion was to give Mr. Stark time for preparation beyond the present meeting.

The report of the select committee, on the communication of Dr. Bruce and the report of the Presbytery of Allegany, was read, and on motion adopted, as follows, viz:

"The committee to which were referred the letter of Dr. Bruce and the report of the Presbytery of Allegany, beg leave to state, that after careful examination of the printed copy of the act of the last Synod, in relation to the original seceders of Scotland, with the act recorded by the clerk, they find no variation between them, except a typographical error, slightly obscuring, but no ways affecting the meaning of said act. This error consists in substituting the word *act* for *fact*, in the last sentence of this deed, which we are persuaded was the consequence of oversight, and not of design. The alteration supposed by Dr. Bruce to have been intentionally and deceitfully made, and on the ground of which he proposes to renew his protest, has, as we believe, no existence but in his own mind. The committee are sorry to find in these papers some severe reflections upon brethren, for which there appears to be no just foundation; and they recommend that Synod should express their decided disapprobation of bringing charges before them, whether true or false, in this informal manner.

"ANDREW HERON,  
"T. BEVERIDGE,  
"B. BOYD."

Mr. Martin requested from Synod an attested copy of Dr. Bruce's letter, which was ordered.

Proceeded with the business left unfinished in the forenoon sitting, viz., the libel against Mr. Stark, Mr. Clokey in the chair.

The proof of the 1st charge in the libel, viz. that of "writing and publishing pamphlets and letters of a mendacious, calumnious, and ribaldish character," was produced, viz. the recorded testimony of the Rev. P. Bullions, as taken by the Presbytery of Albany, on the trial of C. Webster, in the presence of Mr. Stark. Also a note in the pamphlet entitled "The case of Dr. Bullions fairly stated," in corroboration of which the written testimony of the Rev. P. Campbell, and Messrs. John Law and Andrew Kirkpatrick, as taken in the case above mentioned, in the presence of Mr. Stark, was admitted and read as testimony. From the admission of the testimony of the three last-mentioned witnesses, Mr. Heron entered his dissent.

The question was then taken, "Is the 1st charge in the libel, of writing and publishing the pamphlets specified in the libel, viz., "A true and faithful history of the trial of Dr. Bullions"—"A letter to the Associate Presbytery of Cambridge"—and "The case of Dr. Bullions fairly stated," proved as charged against Mr. Stark? This was decided in the affirmative by a vote of 22 to 7; Messrs. Banks, Alexander Boyd, Thompson, Edwards, and Brown, entering their dissent.

Before proceeding to inquire into the character of said pamphlets as specified in the libel, it was, on motion, agreed to postpone this for the present, and to pass on to the proof of the other charges in the libel.

Mr. Campbell asked and obtained leave of absence.

The 2d charge in the libel, viz., "defaming and slandering church courts," was considered under its three specifications, viz: "defaming and slandering the Associate Synod"—"defaming and slandering the



Synod's commission of 1832"—and "defaming and slandering the Associate Presbytery of Cambridge," and under all these specifications, was voted proved.

The 3d charge, viz., "slandering and defaming the character of individuals," as instanced in the following individuals, viz: Rev. Messrs. James Wallace, D. Gordon, James Irvine, James Martin, Abraham Anderson, and Mr. Chauncey Webster, was voted proved.

The 4th charge, viz., "lying," on all the specifications of the libel, as far as examined, was voted proved.

The 5th charge, viz., "injurious misrepresentations of the acts of ministers and of church courts," was voted proved.

The 6th charge, viz., "publishing letters and pamphlets breathing an infidel spirit, of an infidel tendency, and containing profanations of God's holy word," was also voted proved.

Before proceeding to the remaining articles of the libel, the Synod adjourned till the usual hour to-morrow morning. Closed with prayer.

*Wednesday, June 1.*

The Synod met and was opened with prayer.

Members present as above, except that Mr. Stark was absent, without leave, and Mr. Wm. S. Young, ruling elder, attended in the room of James Auld. The minutes of the last sitting were read and corrected.

The committees appointed to examine the records of the Presbyteries of Cambridge, Albany, and Philadelphia, reported, and their reports were, on motion, accepted.

The report of D. Murphy, Assistant Treasurer, was read, and on motion referred to the committee on the funds.

<i>Daniel Murphy in account with Synod in Synod's fund.</i>		From Philada cong. (quarterly collections),..	26 00
<i>Dr.</i>		From Wm. Morris Esq. (Baltimore) donation,	50 00
To balance in treasurer's hands as per last report,.....	\$37 70		
May 29, To cash from Unity congregation, New Athens, Harrison Co. Ohio, per Rev. J. Walker,.....	10 00	May 29, by cash paid Rev. A. Heron, Clerk of Synod,.....	\$100 00
From Mr. John Ashton, per Rev. D. Gordon, (donation).....	7 00	Balance,.....	785 33
From Salem cong. Washington Co. N. Y. per Rev. D. Gordon,.....	5 40		\$885 33
From Bovina cong. Delaware Co. N. Y. per Rev. J. Graham,.....	19 00	<i>Daniel Murphy in account with Synod in Missionary Fund.</i>	
From Guinston and Lower Chanceford cong. York Co. Penn. per Rev. J. Adams,.....	11 00	<i>Dr.</i>	
From 1st cong. N. Y. per Mr. John Edwards,.....	57 16	To balance in hand as per last report,.....	\$49 49
From Massies Creek cong. Green Co. Ohio, per Geo. Galloway Esq. ....	20 00	May 27, to cash from Mr. John Bishop, South Argyle,.....	5 00
From Hebron cong. Washington Co. N. Y. per Rev. A. Anderson,.....	10 64	May 27, to cash from Mr. Daniel Williamson, Putnam, Washington Co. N. Y. per Rev. A. Heron,.....	5 00
From Florida cong. Shenectady Co. N. Y. per Rev. P. Campbell,.....	10 00		\$59 49
From Mr. Robert Scott's legacy Sugar Creek, Green Co. Ohio, per Rev. A. Heron,.....	500 00	<i>Daniel Murphy in account with Synod in Student's Fund.</i>	
From Xenia cong. Green Co. Ohio, per Rev. A. Heron,.....	20 00	<i>Dr.</i>	
From Caesar's Creek cong. Green Co. Ohio, per Rev. A. Heron,.....	10 00	To cash in hand, as per last report,.....	\$264 00
From Timber Ridge, Ebenezur and Old Providence, Roxbridge Co. Va. per Rev. H. Thompson,.....	16 80	May 28, to cash from 1 year's dividend Commercial bank stock,.....	99 00
From North Argyle cong. Washington Co. N. Y. per Mr. John Robertson,.....	9 63		\$363 00
From Cambridge cong. Washington Co. N. Y. per Mr. John Robertson,.....	12 70	<i>Daniel Murphy in account with Synod in Theological Hall Fund.</i>	
From South Argyle cong. Washington Co. N. Y. per Mr. Moses Robertson,.....	26 50	<i>Dr.</i>	
	\$783 33	May 27, to cash from inst. on Eleanor Henry's legacy, per Rev. J. P. Miller,.....	77 07
May 30, to cash from Albany cong. N. Y. per Rev. J. Martin,.....	20 00	May 27, to cash from interest on Mrs. White-side's legacy, per Rev. A. White,.....	18 00
			\$95 07

The above is a correct report of the state of the different funds belonging to the Synod in my hands.  
DANIEL MURPHY, Assistant Treasurer,  
Philadelphia, June 1, 1830.

The Synod proceeded to the business left unfinished last evening, viz., the libel against Mr. Stark, Mr. Clokey in the chair.

The 7th charge in the libel, viz., "employing scurrilous and ribaldish language," was considered and voted proved.

The Synod resumed the consideration of that part of the 1st charge in the libel, which had been postponed, being the character of the pamphlets in question, as "mendacious, calumnious, and ribaldish." The question being taken as to the fact of this being their character, was unanimously answered in the affirmative. The question was then taken on the whole of the first charge, which was voted proved.

On motion, resolved, that the 8th charge in the libel, viz., "entering a civil suit against a member of his own communion for an alledged libel on his character, without having first submitted the matter to the adjudication of the appropriate church court, be dismissed."

On motion, resolved, that a committee be appointed to bring in a report at next meeting of Synod, on the question embraced in the last article of charge. Messrs. Anderson and Miller were appointed said committee.

The final question was then taken on the whole libel as considered, viz., "Is the libel proved?" and carried in the affirmative by the following vote, viz:—

*Yeas*—Dr. Ramsay, and Messrs. Walker, Anderson, Martin, Miller, Beveridge, Smart, Graham, Gordon, Wm. Easton, B. Boyd, Adams, McGill, Hindman, Clokey, and J. Easton, ministers, and Messrs. John Robertson, Moses Robertson, Putnam, Smith, Cummings, Galloway, Geery, Hutcheson, ruling elders—24.

*Nays*—Messrs. Heron, Thompson, Banks, A. Boyd, ministers, Brown, and Edwards, ruling elders—6.

A paper, subscribed by Mr. Stark, was now handed in and read, and, on motion, referred to the committee on appeals.

The question now arising, "What censure shall be inflicted on Mr. Stark?" the following resolution was offered and adopted, by a vote of 22 to 7—a brother having been previously employed in prayer—viz:

"Resolved, That the Rev. Andrew Stark be suspended indefinitely from all the functions of the gospel ministry, and from the communion of the church of Christ; and that the Rev. A. Heron be appointed to intimate this sentence, on next Lord's day, to the First Associate Congregation of New-York."

On motion, resolved, that the Rev. J. Clokey be appointed to preach in the 1st congregation of New-York, on the 2d and 3d Sabbaths of June.

The clerk of Synod, was, on motion, instructed to give Mr. Stark official intimation of the Synod's decision in his case.

Extracts from the Minutes of Synod were craved on behalf of Mr. Stark, in relation to the case just issued. The request was granted.

The committee of appeals reported on the appeal of the Rev. Thomas Allison from a decision of the Presbytery of Chartiers, which had been referred to them. The papers connected with the appeal were read, viz: a statement respecting the facts of the case, made by the clerk of the Presbytery of Chartiers, and Mr. Allison's reasons of protest, with the Presbytery's answers. The members of the Presbytery present were heard in explanation: and a written communication from Mr. Allison was read. The members of Synod proceeded to express their views, but before going over the roll, the Synod adjourned till the usual hour, Messrs. Geery and Edwards having first obtained leave of absence for the remainder of the meeting. Closed with prayer.

*Half past 2 P. M.*

The Synod met and was opened with prayer.

Members present as above. The minutes of last sitting were read and approved.

Papers being called for, there was given in and read a petition from certain individuals in the congregation at Baltimore, praying the Synod to defer the presentation of the call from the 2d Associate Congregation of New-York, to Mr. H. H. Blair, until the Presbytery of Philadelphia have time to act on a petition now before them, for the moderation of a call in the congregation of Baltimore. Whereupon, it was, on motion, resolved, that the petitioners be informed by the clerk, that the call from New-York has been already presented and accepted.

Proceeded with the business left unfinished in the forenoon sitting, viz., the appeal of Mr. Allison. The views of the members of Synod were heard in detail, and the question put, "sustain the appeal or not," and carried "sustain," by a vote of 14 to 9. Messrs. Hindman and Heron craved their dissent to be marked from this decision.

The next meeting of Synod was appointed to be held in the city of Pittsburgh, on the 4th Wednesday of May next, at 4 o'clock P. M. Sermon at half past 7.

The motion, of which notice was given last year, as published in the minutes of Synod, viz., to set aside the rule which requires the Synod to be held alternately on the East and West of the Alleghany mountains, was proposed, and after a brief discussion, decided in the negative.

Mr. B. Boyd asked and obtained leave of absence for the remainder of the present sitting.

In order to prepare the way for the presentation of the call to Mr. Patterson, from the congregations of Sharon, Neily's Creek, Smyrna, and Little River, the following question was proposed, viz:

"Will the Synod recede from their rule on slavery?"

The question was answered in the negative. The call was then presented to Mr. Patterson and rejected.

On motion, resolved, that the minutes be published in the Religious Monitor, and that 500 extra copies be printed. The expenses to be defrayed from the Synod's funds.

On motion, resolved, that the treasurer be ordered to pay to the Rev. Mr. Ferrier \$6, being a balance due to him for missionary service performed by the appointment of Synod.

At the suggestion of the board of trustees of the Theological Seminary, it was, on motion, resolved, that an allowance of fifty dollars be made to Mrs. Jane Carson out of the rent of the Seminary buildings due from her.

The report of the committee of Appeals, on the appeal by Mr. Anderson and others, from the decision of the Presbytery of Cambridge in the case of Dr. Bullions, was called up and read. After hearing the documents connected with the case, it was, on motion, resolved, to postpone the farther consideration of it till to-morrow morning.

On motion, resolved that the travelling expenses of Mr. Clokey to and from New-York, be defrayed out of the Synod's funds.

On motion, resolved, that the consideration of the answers to Mr. Heron's reasons of protest against the Synod's act on the publication of marriage, as also of the report on slavery lying on the table, be postponed till next meeting of Synod.

On motion, resolved, that 150 copies of the draught of the book of discipline, prepared by the committee, be published for the use of the members of Synod, the work to be issued as an extra. Monitor, in the cheapest form, and the expense of publication to be defrayed from the Synod's fund; and Messrs. Martin and Miller were appointed a committee to superintend the publication.

Messrs. Thompson and Alexander Boyd asked and obtained leave of absence for the remaining sittings of Synod.

Adjourned till the usual hour to-morrow morning. Closed with prayer.

*Thursday, June 2.*

The Synod met and was opened with prayer. Members present as above. The minutes of last sitting were read and approved.

A communication from the Rev. James Adams, relative to the book of discipline and the subject of missions, was read, and, on motion, laid on the table.

The above communication contained Mr. Adams' excuse for absence from the present meeting, which was sustained.

The committee on Mr. McAllister's communication, reported in favour of the adoption by Synod of the preamble and resolutions embraced in said communication. The report was, on motion, adopted, with the following addition, viz: "Provided, nothing herein contained shall be construed as contrary to the meaning and spirit of the will."

Whereas the late John M'Allister of Philadelphia, by his last will and testament did bequeath the sum of two thousand dollars, the interest on which, during the period of five years from and after his decease to be applied to the benefit of the several Theological Seminaries, then under the care of the Associate Synod of North America for the education of students in divinity, and the said principal sum, after the expiration of the said five years, to be divided among the several theological seminaries which might then exist under the inspection of the Synod; so, however, that at least one half thereof should be applied to such seminary or seminaries as might be located to the eastward of the Alleghany mountains; And whereas the executor has expressed a willingness to pay over to the treasurer of the Synod the said legacy, notwithstanding that no eastern seminary has existed since the decease of the testator, provided a resolution should now be passed by the Synod, making provision for such future disposition of one half of the said legacy, as would be in accordance with the intention of the Testator.

*It is therefore hereby resolved*, that the interest which has accumulated to this time on the whole of the bequest, together with the one thousand dollars, being the one half of the principal shall be applied to the benefit of the Theological Seminary at Canonsburg, under the direction of the trustees thereof; and that the sum of one thousand dollars, being the remaining one half part of the said principal sum, shall be placed and continued at interest, until the Synod shall establish a Theological Seminary located to the eastward of the Alleghany mountains; and that when such a seminary shall have been established, the said sum of one thousand dollars, together with the interest which will have accrued thereon, shall be applied to the benefit of the said seminary. *Provided*, nothing herein contained shall be construed contrary to the meaning and spirit of the will.

*Resolved*, That the clerk of the Synod furnish to the executor an attested copy of the above preamble and resolution, and that they be printed in extenso in the published minutes of the Synod.

A communication from Mr. Trimble, of Indiana county, in this state, was read, relative to the distribution of the minutes of Synod, which communication was, on motion, laid on the table.

The draught of an act for a Fast, as corrected, was read, and, on motion adopted.



*Report of an Act for a Fast.*

In order that the church of Christ should have communion with God, and her members comfortable fellowship one with another, it is necessary that she should be engaged in removing the grounds of division and controversy. To gain this object, we should attend to all the ordinances of Divine appointment, and very particularly to those which serve to discover our weakness, bring our sins to remembrance, and humble us before God. By comparing our conduct with the divine law in every relation we stand, we are compelled to acknowledge guilt.

As a nation we are guilty in elevating to places of honor and trust those of our fellow-citizens who are professed enemies to God by wicked works, who evidence this by living in the world without the pale of the church, using that influence which their high stations afford in opposition to our God and his Christ.

As a nation we have not rendered to God according to his mercies; we have openly, in many instances, arrayed ourselves against him; we have in a great measure set aside the Sabbath, in not only tolerating the violation of it, but have, by statute, as in the case of carrying the mail, required it to be violated, and, moreover, we have specially to lament, that Congress has, during the present session, sat and transacted their official business on the Sabbath, in open violation of the will of all their constituents who with any consistency acknowledge the truth of divine revelation.

We are also involved in the sin of slavery, a sin deep and dreadful, whether we look at the crime itself as dissolving all the natural ties that bind man to man, wresting from the slaves their inalienable rights, or at its demoralizing effect upon society. God is calling upon us as he did upon the Jews of old, to break every yoke and let the oppressed go free; and while as citizens we are anxious for the continuation of our federal union, and the happy freedom of our nation, we lament that with the majority there is great indifference about the sin, and the want of a disposition to rid the nation of slavery, a ground of God's controversy with us, and a ground of controversy with one another, and which, if not removed, will prove our national destruction.

A spirit of insubordination continues to prevail to an alarming extent; public attempts to suppress free discussion on the dearest rights of the human family, by lawless mobs, and those winked at in many instances by civil authorities, who are bound to keep the peace; arresting the arm of public justice; abusing the persons of our fellow-citizens; barbarously murdering, and refusing to wait the process of civil law, that ordinance of God to which all have a right to appeal: a dark cloud seems to be gathering over our once happy land. Slavery, the increasing number of Roman Catholics, that have always attempted to enslave those nations over whom they gained the ascendancy, the want of confidence among the states comprising the union, and crime of every kind increasing, portend a storm that will shortly burst, unless the great PRESERVER of men will have mercy.

As members of the church of Christ we are bound to lament our backsliding state; there is evidently a departed Lord, and a departed glory. Too many have set aside divine revelation, even when they professedly acknowledge it to be the only rule of faith and practice, setting up their own religious impressions and their own feelings as the rule. Herein is the public approbation given to those religious excitements, that possess no higher authority, the praise given to those who lead the innovations of the day, the honor given to ministers for the efficiency of their labors, due to the Holy Spirit alone, and while a laudable disposition to spread the scriptures is manifested, there is evidently a great opposition to the spreading of their holy truths, and a prevalent spirit to denounce those who would make a faithful exhibition of these to the world.

As a particular branch of the church, we have much to lament. The spirit of Christ is departing, the dews of the Spirit are small and rare, threatening to leave us, as it has left other branches of the church, a barren waste. There is evidently too much indifference in teaching the particular doctrines of the church, and while we still in our public profession, acknowledge the duty of public social covenanting, we have to lament our great neglect in going forward in this duty; and as we become indifferent in maintaining the particular and distinguishing doctrines of our profession, so we have also to lament a decay in practical piety, either a neglect of duty, or deadness in their performance, and hence divine ordinances seem to produce less influence and yield less comfort, than in former times, when our fathers were more faithful in the discharge of the duties of their profession; and we further evidence our decay in practical piety, by manifesting a spirit of insubordination to our church

courts, the easy manner in which we become offended at their decisions, and the abuse too often given to the members of these courts who act faithfully in their office.

And while we thus confess our sins to God, who is merciful to forgive, we would beseech him to remove all ground of controversy, to return and visit the church, and pour out his Spirit upon her; especially that he would bless this branch of the church, and revive his work amongst us; that he would bless our Theological Hall, and enable our Professors in that institution to be faithful in the discharge of their official duties; that he would inspire the candidates for the ministry with a spirit of fidelity for the duties of the work to which they are to be called; that they may not be ashamed of the glorious gospel of Christ, nor of any of its truths; that he would bless this sinful land, arrest the progress of crime, and avert national destruction that now appears to be threatened; that he would destroy the man of sin and save the world from the power of his delusion and the influence of his destroying power, and extend the glorious gospel to all nations, that the kingdoms of this world may become the kingdoms of our Lord and of his Christ.

The first Thursday of January next is appointed to be observed as the day of fasting.

Messrs. Anderson and D. Gordon, were appointed a committee to draught an act for a fast to be laid before Synod at its next meeting.

The committee appointed to draught a warning against Popery, presented a report, which was read and, on motion, adopted.

[For want of room this "warning" must lie over till the next number.]

On motion, resolved that all the Ministers belonging to this Synod, be enjoined to read the above warning to their respective congregations.

The committee of appeals presented the following report on the communication of Mr. Stark, which had been referred to them, which report, was, on motion, adopted.

The committee on appeals, to which was refered a communication from the Rev. A. Stark, report the following resolutions. First; that though the communication is denominated by Mr. Stark, a protest yet it is substantially a declinature, refusing all submission to Synod in the case refered to. *Second,*

That the communication be refered to the Presbytery of Albany.

JOSEPH CLOKEY,  
JOHN WALKER,  
JOSEPH BANKS,  
BANKHEAD BOYD.

The committee of supplies reported a scale of appointments which was read, and, on motion, recommitted.

On motion, resolved, that the call for Mr. Galbraith reported by the Presbytery of Alleghany, be referred to the Presbytery of Cambridge for presentation.

On motion, resolved, that the order of the day be postponed, in order to make way for calling up the report of the committee in the case of Mr. Donaldson.

The report was read, and, on motion, adopted, as follows, viz:

The committee on appeals, to which was refered certain papers from Mr. Donaldson report. That they find the contents of these to be; first complaints against the Presbytery of Ohio, First—for rejecting his protest against their decision, refusing him redress from injustice which he alleged was done him in the final settlement of accounts between him and his late charges; and secondly, for rejecting his protest against their decision negating a petition from himself and others praying to be organized into two new congregations secondly a petition that Synod would grant a reconsideration of the whole of his case, by impartial judges.

With respect to the complaint your committre consider the first to be groundless. There is no evidence furnished by him, from which we can infer *error* or fraud either in the congregation or Presbytery in the settlement refered to.

The second is unjust; from Mr. Donaldson own representation the meeting house of at least one of the branches proposed to be formed would be within less than four miles from the present place of worship, which is too contiguous in country situations, particularly in the case of small congregations. To these erections, the majority of the congregations from which they were to be supplied, were *opposed*; and the only reason assigned in favor of them is the want of friendship between those desiring the new congregations and those from whom they would be separated.

With respect to the prayer of Mr. Donaldson, your committee consider that after his case has been decided, first by his Presbytery, and secondly by the same Presbytery assisted by the committee appointed by Synod, and there being no evidence furnished, either of irregularity or injustice in their proceedings, that it would be wrong to revive it.

Your committee would farther report, that Mr. Donaldson be requested to discontinue all ministerial offices amongst, or in the bounds of his late charged and that the Presbytery of Ohio be directed to see that this requisition be complied with.

JOSEPH CLOKEY,  
JOHN WALKER,  
BANKHEAD BOYD.

Proceeded with the business left unfinished last evening, viz: the appeal of Mr. Anderson and others from the decision of the Presbytery of Cambridge in the case of Dr. Bullions. The appellants were heard in defence of the appeal. Before concluding the Synod adjourned till the usual hour. Closed with prayer.

*Half past 2, P. M.*

The Synod met and was opened with prayer.

Members present as above. Read the minutes of the forenoon sitting.

The Synod proceeded with the business left unfinished in the forenoon sitting, viz: the appeal in the case of Dr. Bullions. Mr. John Robertson, on behalf of the Presbytery of Cambridge, was heard, and the parties were removed. The minds of the members of Synod, were then expressed at some length. A motion was then made to the following effect, viz: "Resolved, that the proceedings of the Presbytery of Cambridge in this case be set aside, in consequence of their irregularity in, admitting a member of another Presbytery to act as a judge and vote, contrary to the acknowledged rules of Presbyterian church discipline.

"Resolved, that the Presbytery be directed to take up the case *de novo*, and to dismiss it upon Dr. Bullions disclaiming any intention to contradict the deed of the Presbytery."

From the decision adopting the above resolution, Mr. Heron craved his dissent to be marked.

Mr. John Robertson craved extracts from the minutes in this case. The request was granted.

On motion, proceeded to the election of the Board of Trustees for the Theological Seminary, and the board of last year was continued.

Proceeded to the election of a Board of Managers for the ensuing year, and Messrs. French, Walker, Clokey, Hanna, N. Scroggs, B. Boyd, and Alex. Wilson, were elected.

On motion, resolved, that the Synod enjoin it upon their Board of Managers to be particular in examining the students on the distinguishing principles of our profession.

On motion, resolved, that the Professors in the Theological Seminary be considered *ex-officio* members of the Board of Managers.

On motion, the following resolutions on Covenanting are laid on the table till next meeting of Synod.

Resolved, that no licenciate now in our church shall be ordained till he have formally sworn and subscribed our covenant bond.

Resolved, that hereafter the board of managers of the Hall shall take care that an opportunity of observing the above rule be afforded to the students at the Hall, as often as once in four years.

Resolved, that it be henceforth an undispensible rule, that no man be licensed to preach the gospel in our churches nor admitted from other churches, till he have formally sworn and subscribed our covenant bond.

On motion, resolved, that the expenses of the Western Mission, be defrayed out of the funds of Synod, and that the Presbytery of Miami be authorized to ascertain the amount, and draw on the Treasurer.

Mr. Walker was, on motion, appointed the Moderator's alternate to preach the Synodical Sermon.

On motion, resolved, that the Presbytery of Muskingum, be directed to supply Mr. Clokey's pulpit during the time that he is appointed to the city of New-York.

The committee of supplies, reported the scale of appointments as amended, which was adopted as follows, viz :

*Scale of Appointments.*

Rev. Robert Laing and Rev. Peter Bullions, in Presbytery of Albany, till next meeting of Synod.

Rev. A. Whyte, Cambridge, till next meeting.

Rev. Mr. Clarkson, Philadelphia, till next meeting.

Rev. Mr. Ferrier, Shenango, June, July; Alleghany August, September; Ohio, October, November; Muskingum, December, January; Miami, February, March; Muskingum, April; Alleghany, May.

S. McLean, Miami, June, July; Muskingum, August, September; Shenango, October, November; Alleghany, December, January; Ohio, February, March, April; Muskingum, May.

Mr. Patterson, Philadelphia, June, July, August; Alleghany, September; Bucyrus, October, November, December; Ohio, January; Muskingum, February, March; Miami, May.

D. Thompson, Ohio, June, July; Alleghany, August; Philadelphia, September, October, November, December, January; Albany, February, March; Cambridge, April, May.

Mr. Galbraith, Cambridge, June, July, August; Albany, September, October, November; Alleghany, December, January, February, March, April; Chartiers, May.

James Dickson, Philadelphia, June, July; Carolinas, August, September, October, November, December, January; Miami, February, March; Muskingum, April, May.

Mr. Hall, Miami, June; Stamford, July, August, September, October; Albany, till next meeting.

D. Strang, Michigan, June, July, August, September; Stamford, till the next meeting.

Mr. Bruce, Ohio, August; Western Mission, September, October, November, January; Ohio, February; Shenango, March; Alleghany, April, May.

Mr. Webster, Albany, August; Philadelphia, September, October, November, December; Albany, till next meeting.

Mr. McKee, Shenango, August; Muskingum, September; Chartiers, October; Philadelphia, November; Albany, December; Philadelphia, till next meeting.

John M. Scroggs, Miami, August, September, October; Muskingum, November, December; Bucyrus, January, February, March; Shenango, April; Ohio, May.

Mr. Douthet, Shenango, August; Ohio, September; Muskingum, October; Miami, November; Western Mission, December, January, February, March, April; Miami, May.

Mr. M'Gill, Ohio, August; Miami, September, October; Carolinas, November, December, January; Philadelphia, till next meeting.

Mr. Donaldson, Muskingum, June; Chartiers, July; Muskingum, August, September, October; Miami, November, December, January; Muskingum, February, March; Shenango, April, May.

Mr. S. Hindman's excuse for the non-fulfilment of his appointment to Michigan by the Synod at last meeting, was heard and sustained.

On motion, resolved, that the report on the subject of missions, be laid over till next meeting of Synod.



Oh motion, resolved, that the overture on a general synod and sub-synods, be printed, and referred to Presbyteries to report thereon at next meeting of Synod.

*Overture of rules for the General Synod of the Associate Presbyterian Church of North America.*

1. The General Synod shall for the present consist of all the ordained ministers belonging to the different Presbyteries and particular Synods, together with one elder from each congregation having a settled ministry. Said elders to be appointed by a regular meeting of the sessions to which they belong, and their appointment to be attested in writing by the Moderator and Clerk. A committee shall be appointed at each meeting of the General Synod, to receive their attestations who shall report the names of those regularly attested, and refer to the Synod such cases as may appear doubtful.

2. The *quorum* of the General Synod shall be Twenty, of whom at least Sixteen, shall be ministers.

3. The General Synod shall have power to fix the times and places of their meetings, and to transact all business properly pertaining to the supreme judicatory of the church. In particular; They shall have power to hear and decide all causes regularly brought before them by appeal, reference, or complaint. They shall have the power of passing acts affecting the general interests of the church, such as acts relating to her public profession and testimony, the questions to be put to ministers and elders at their ordination, and to preachers at license, the terms of ministerial and christian communion and the bond for covenanting.

It shall belong to them to erect Synods and Presbyteries, and to disjoin Presbyteries from Synods, and annex them to others. They shall not, however, either erect a Synod or Presbytery or disjoin or annex a Presbytery at the meeting at which it is first proposed, unless the consent of the parties interested be officially reported.

It shall also belong to the General Synod to enact rules for regulating the proceedings of the subordinate courts, and to do whatever else is competent and proper for a court having the supervision of the general interests of the church.

4. The General Synod shall direct as to the admission of young men to the study of divinity, the time and particular course of their studies, the appointment of them for trials before the different Presbyteries; and the different Presbyteries to which Probationers and ministers without charge, shall be assigned as supplies. They shall also retain the inspection and management of the different funds belonging to the Synod, and the superintendence of the Theological Hall.

5. The Moderator of the General Synod may call a *pro re natu* meeting, provided it be recommended by a regular meeting in some probable necessity; or if any thing unforeseen occur, he may call such a meeting with the advice and consent of a majority of the Synod, or of the Presbyteries, provided, such contingency occur subsequently to the meetings of the Synods. The notice of such meetings shall be published forty days previously, and official intimation shall be sent in due season to every minister.

6. No appeal shall be received from a Presbytery to the General Synod in the way of passing over the Synod of their bounds, unless the appeal has been made between the time of the meeting of the Provincial and General Synods.

7. The particular Synods shall present their books of record for review at each meeting of the General Synod. And it shall be competent to the General Synod upon the report of a committee to correct or reverse any of their decisions, which are found not in accordance with the word of God, and the standards of this church.

8. At each meeting of the General Synod, a part of the second day of their sessions shall be employed in prayer.

9. It shall be a part of their duty to appoint days of fasting, and of thanksgiving according as they shall judge themselves called in the providence of God.

*Regulations respecting particular Synods.*

1. The particular Synods shall consist of all the ministers and one elder regularly appointed by his session from each settled congregation, within such bounds as shall be prescribed by the General Synod.

2. The *quorum* of the provincial Synods shall be eight, of whom six shall be ministers: and in the case of appeals this number shall be necessary to the trial of such appeals, the parties interested not being included.

3. Business which cannot be determined by a particular Synod, because of its bearing on the general interests of the church, or the interests of some part not compre-

headed under their jurisdiction shall be referred to the General Synod, and notice of such reference shall be given to any portion of the church concerned in the case referred.

4. Where any decision of the particular Synod is considered injurious to truth or contrary to justice, any person or persons aggrieved shall have the privilege of complaining or appealing to the General Synod, and such complaints and appeals shall be judged according to the rules usually observed in such cases.

5. Particular Synods shall have the power of disjoining the congregations of any one of their Presbyteries and annexing them to others. Such decisions, however, shall be reported, to the General Synod for review, and may if it be judged proper be reversed.

6. Particular Synods may invite each other's members to sit as correspondents and if the particular Synods request it, the General Synod may appoint such correspondents to aid in any affairs of peculiar difficulty.

7. The Particular Synods shall as soon as practicable transmit any preacher or unsettled minister to the Presbytery in their own bounds, or in the bounds of another Synod in which they may have received a call or calls, and the Synod in which the Presbytery lies to which the transmission is made, shall be obligated to afford an equal portion of supply to the Presbytery or Presbyteries which might otherwise by these arrangements, lose the supply allotted them.

2. If any Synod shall refuse to comply with the petition of a Presbytery having a call in their hands for a preacher or unsettled minister, by sending him into their bounds, no steps subsequently taken towards calling said minister or preacher in the bounds of those detaining him, shall be accounted legal. The above rules shall not however, apply in cases where there are competing calls from different Presbyteries or Synods. Nor shall any thing in them be so construed as to set aside the rule requiring probationers to itinerate a year before settlement.

JAMES RAMSEY.  
JAS. P. MILLER.  
T. BEVERIDGE.

On motion, resolved, that the treasurer be ordered to pay to Moses Todd, \$10 for his services as sexton during the present meeting.

On motion, resolved, that the expenses of the mission to Michigan be defrayed out of the Synod's funds.

On motion, Synod went into committee of the whole on the subject of the Bible Society; Mr. Walker in the chair.

When the committee rose the following papers were reported, viz:  
The report of Mr. William S. Young, treasurer.

*Report of the Treasurer of the Bible Society of the Associate Church of North America.*

Nov. 1835, received from the Rev. Mr. Beveridge, former Treasurer, balance in his hands, .....	\$127 45	of Miss Janet Malcolm, per Rev. H. Thompson, .....	20 80
March, 1836, received from Miss Martha Dick, per Rev. A. J. McGill, .....	6 00	June 2, received from West Hebron congregation, per Rev. Mr. Anderson, .....	33 40
June 1, 1836, received from Salem congregation, N. Y. per Rev. D. Gordon, .....	15 00	June 2, received from Albany congregation, per Rev. James Martin, .....	15 44
Received from South Argyle congregation, N. Y. per Mr. Moses Robinson, .....	20 00		\$241 12
June 2, received from Baltimore congregation, .....			

WILLIAM S. YOUNG.

A resolution on the subject of the Bible Society, transmitted by the Presbytery of Cambridge.

*To the Associate Synod to meet in Philadelphia, May, 1836.*

It is believed that the Executive Committee of the Bible Society, appointed by Synod, have never met, nor transacted any business belonging to the appointment—that by the failure of this Synod's plan, the efforts of Presbyteries and congregations to promote the objects of the institution have been limited and paralyzed—that monies are now kept back, which, on the full operation of the Synod's plan, would come into their Society's funds. As the executive committee have, heretofore, been selected from several cities or states, they find a difficulty in meeting which will not be surmounted without some other regulations. It is, therefore, respectfully recommended to Synod, that as their Depository and Treasurer are in the city of Philadelphia, they would also appoint all the members of the Executive Committee in the same city.

By order of the Associate Presbytery of Cambridge.

A. ANDERSON.

It is suggested that it would tend to promote the object in view according to the above memorial, if Synod would appoint one of the Executive Committee as chairman, and a day for their first meeting.

A. ANDERSON.

In accordance with the memorial, Mr. John R. Dickson was appointed chairman of the executive committee, and the following gentlemen were added, viz: Messrs. D. Eurphy, Robert Laird, William S. Young, and James Ferguson. The above-named committee are appointed to hold their first meeting on the first Monday of July next, at 7 o'clock P. M.

The minutes of the present sitting were read and approved, and after prayer, singing a part of the 132d Psalm, and the appropriate benediction pronounced by the Moderator, the Synod adjourned, to meet in Pittsburgh, on the fourth Wednesday of May next.

ANDREW HERON, Clerk.

STATISTICAL TABLE OF THE PRESBYTERY OF MIAMI.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
James Adams,....	Massies Creek,.....	Xenia,.....	Green.....	Ohio.	97	210
Nath. Ingles,.....	{ Burnetts Creek,.....	Burnettsville....	Carrol.....	Ind.	30	58
	{ Pleasant Run,.....	do.....	do.....	do	29	60
James Templeton,...	Sugar Creek,.....	Centreville.....	Montgomery..	Ohio.	50	120
Samuel Wilson,...	Xenia,.....	Xenia.....	Green.....	do	72	170
James Wallace,...	{ Bellefontaine,.....	Cherokee.....	Logan.....	do	25	60
	{ Darby,.....	do.....	Union.....	do	23	60
A. Heron,.....	Caesar creek,.....	Jamestown.....	Green.....	do	40	108
James C. Bruce,...	Henderson,.....	Monmouth.....	Warren,.....	Illin's	58	160
J. M. Henderson,...	{ Carmel,.....	Smockville.....	Jefferson.....	Ind.		
	{ Clarke,.....	do.....	Clarke,.....	do		
	{ Pistol Creek,.....	Maryville.....	Blount.....	Ten.		
Thos. S. Kendall,...	{ Big Spring,.....	do.....	do.....	do	70	158
	{ Fork Creek,.....	do.....	Monroe.....	do		
	Racoon,.....	Russelville.....	Park.....	India.		
	Bloomington,.....	do.....	do.....	do		
	Otter Creek,.....	do.....	do.....	do		
	Big Creek,.....	do.....	do.....	do		
	Madison.....	Madison,.....	Jefferson,...	do		
	Princeton,.....	Princeton.....	Gibson,.....	do		
	Salt River,.....	do.....	do.....	Ky.		
	Salem,.....	do.....	do.....	Tenn.		
Vacancies,.....	Limestone,.....	do.....	do.....	do		
	Rocky Spring,.....	Abingdon.....	Washington..	Va.		
	Apple Creek,.....	do.....	do.....	Illin's		
	Sugar Creek,.....	do.....	do.....	do		
	Unity.....	do.....	do.....	do		
	Buffalo,.....	do.....	do.....	Mo.		
	Mount Prairie,.....	do.....	do.....	do		
	Sharon,.....	do.....	do.....	do		
	Auxvasse,.....	do.....	do.....	do		

STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Wm. Wilson,.....	{ Monteur's Run.....	Clinton.....	Alleghany.....	Penn.	40	140
	{ Robison,.....	do.....	Washington..	do	42	150
Thomas Allison...	{ Mt. Hope.....	W. Middletown...	do.....	do	46	114
James Ramsay.....	{ Cross Creek.....	do.....	Brooke.....	Va.	26	61
David French.....	Chartiers.....	Cannonsburgh...	Washington..	Penn.	122	330
	N. & S. Buffaloe.....	Washington.....	do.....	do	110	240
Alex. Donnan.....	{ Mt. Pleasant.....	Hickory.....	do.....	do	105	220
	{ Burgetstown.....	do.....	do.....	do	85	180
Alex. Wilson.....	Peter's Creek.....	do.....	do.....	do		
Wm. M. McElwee,...	Service & King's Creek	Frankfort.....	Beaver.....	do	116	264
J. Rodgers.....	{ Nobletown,.....	do.....	Alleghany,...	do	50	
	{ Ohio,.....	Economy,.....	do.....	do	70	
Bankhead Boyd,...	Pigeon Creek.....	McCullough's....	Washington..	do		
T. Beveridge,....	Washington.....	Washington,....	Washington...	do		
Vacancy.....	Tumbleson's Run,....	do.....	do.....	do	31	53

STATISTICAL TABLE OF THE PRESBYTERY OF MUSKINGUM.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
John Walker.....	Unity .....	New Athens....	Harrison.....	Ohio	90	209
Samuel Irvine.....	{ Salt Creek.....	Fredericksburgh	Wayne .....	do	75	120
Thomas Hanna....	{ Millersburgh.....	Cadiz .....	Harrison.....	do	76	155
Daniel McLane....	{ Bloomfield.....	Cambridge .....	Muskingum...	do	103	221
	{ Cambridge.....		Guernsey .....	do	19	41
Joseph Clokey....	{ Mount Pleasant...	Mt. Pleasant...	Jefferson .....	do	33	60
	{ Piney Fork .....	Warrentown...	Jefferson .....	do	45	100
Andrew Isaac.....	{ Londonderry.....	Londonderry...	Guernsey .....	do	65	160
	{ Sharon .....		Harrison.....	do	17	38
Samuel Hindman...	{ Mansfield.....	Mansfield.....	Richland .....	do	25	57
	{ Clear Creek.....		do .....	do	18	41
	{ Washington.....		Marion .....	do	44	93
David Lindsay,...	{ Truro .....	Reynoldsburch..	Franklin.....	do	28	60
	{ Jonathan's Creek...		do .....	do	17	27
	{ Goshen.....		do .....	do	8	15
	{ Carmel .....		Carrollton...	do		
Thomas Wilson....	{ Sandy.....	Carrollton...	do .....	do		
	{ North Union.....		do .....	do		
	{ Wooster.....	Wooster.....	Wayne .....	do		
	{ Newman's Creek...		do .....	do		
	{ Mohican .....		do .....	do		
	{ Killbuck.....		do .....	do		
Vacancies .....	{ McMahon's Creek...		Belmont .....	do	22	60
	{ Belmont .....		do .....	do	45	77
	{ Bucyrus.....		Crawford.....	do		
	{ Clear creek.....		Guernsey.....	do		
	{ Claysville.....		do .....	do		
	{ Jacksonville.....		Wayne.....	do		

STATISTICAL TABLE OF THE PRESBYTERY OF ALBANY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Andrew Stark.....	New-York 1st.....	New-York.....	New-York .....	N. Y.	100	275
James Martin.....	Albany .....	Albany .....	Albany .....	do		
Peter Campbell....	Florida .....	Schenectady .....	Schenectady..	do	70	153
John G. Smart.....	Johnstown .....	Johnstown .....	Montgomery ..	do	42	140
John Graham.....	Bovina .....	Bovina .....	Delaware.....		19	40
	{ Troy.....	Troy.....	Rensselaer....	N. Y.	82	158
Vacancies.....	{ Newark.....	Newark.....	Rensselaer....	N. J.		30
	{ New York 2d .....	New York.....	New York.....	N. Y.	70	180
Without charge.						
Robert Laing.....						
P. Bullions. ....						
Thomas Ferrier...						

STATISTICAL TABLE OF THE PRESBYTERY OF ALLEGHANY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.
Robert Bruce, D. D..	Pittsburgh .....	Pittsburgh.....	Alleghany .....	Penn
	{ Rich-Hill .....		Armstrong .....	do
John Dickie .....	{ Kittanning .....	Kittanning.....	do .....	do
	{ Buffalo.....		do .....	do
Joseph Seroggs....	{ Fairfield.....	Ligonier.....	Westmoreland	do
	{ Donagal.....		do .....	do
	{ Indiana.....	Indiana.....	Indiana.....	do
David Blair .....	{ Conemaugh.....		do .....	do
	{ Union .....		do .....	do
	{ Jefferson .....		Jefferson .....	do
James M'Carrell...	{ Upper Piney .....	Strattonville...	Armstrong .....	do
	{ Cherry-Run .....		do .....	do
	{ Concord .....		Armstrong .....	do
John Hindman.....	{ Glade Run.....	Glade Run.....	do .....	do
	{ Mahoning.....		Indiana.....	do
	{ Berachah .....		do .....	do
	{ Bethel .....	Murrysville...	Alleghany .....	do
	{ Turtle Creek.....	Westmoreland	Westmoreland	do
	{ Freeport.....	Freeport.....	Armstrong .....	do
Vacancies .....	{ Warren .....	Apollo .....	do .....	do
	{ Lower Piney .....	Kittanning .....	do .....	do
	{ Gibson's.....	Punxutawny...	Jefferson.....	do
	{ Clearfield .....	Curwinstown...	Clearfield.....	do



STATISTICAL TABLE OF THE PRESBYTERY OF STAMFORD.

Ministers.	Congregations.	Nearest P. O.	Counties.	States	Fam.	Com.
John Russell,...	Stamford,...	Queenston,...	...	U. C.	35	70
James Strang,...	Dumfries,...	Galt,...	...	do		170
Vacancies.....	York,...	York,...	Livingston,...	N. Y.		45
	Esquising,...	...	...	U. C.		
	London,...	...	...	do		

STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

Ministers.	Congregations.	Nearest P. O.	Counties.	States	Fam.	Com.
David Imbrie,...	Darlington,...	Darlington,...	Beaver,...	Penn.	60	140
	Bethel,...	...	do,...	do	70	150
Alex. Murray,...	Mountville,...	Portersville,...	Butler,...	do	70	140
	Slippery Rock,...	...	do,...	do	80	150
Elijah N. Scroggs,...	West Beaver,...	...	...	do		
	West Union,...	New Lisbon,...	Columbiana,...	Ohio.	75	150
Day. Goodwillie,...	4 Mile Square,...	...	...	do		
	Poland,...	Poland,...	Trumbull,...	do	67	139
Wm. Donthet,...	Liberty,...	...	...	do	79	115
	Milton,...	Warren,...	Trumbull,...	do		
Joseph Banks,...	Palmyra,...	...	Carroll,...	do	8	
	Newton,...	...	...	do	18	87
James P. Ramsay,...	Northfield,...	...	...	do		
	Stow,...	...	...	do		
Vacancies.....	Springfield,...	...	...	do		
	Deer Creek,...	New Bedford,...	Mercer,...	Penn.	103	210
	Yellow Creek,...	...	...	...		
	Scroggsfield,...	Scroggsfield,...	Carroll,...	Ohio.	70	150
	Glade Run,...	...	...	...		

STATISTICAL TABLE OF THE PRESBYTERY OF THE CAROLINAS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States	Fam.	Com.
A. White, jr.,...	Steel Creek,...	Charlotte,...	Mecklenburg,...	N. C.	27	60
	Bethany,...	...	...	...	28	68
Horatio Thompson,...	Ebenezer,...	Lexington,...	Rockbridge,...	Va.		
	Timber Ridge,...	do,...	do,...	do	62	
	Broad Creek,...	...	...	do		
	Nob Creek,...	Wilsons,...	Lincoln,...	N. C.		
	Pisgah,...	...	...	do		
	Bethany,...	Yorkville,...	York,...	S. C.		
	Sardis,...	...	...	do		
	New Stirling,...	Saatsville,...	Iredel,...	N. C.		
	Cambridge,...	do,...	do,...	do		
	— Creek,...	Morgantown,...	Burke,...	do		
Vacancies.....	Cochran's Vale,...	Old Fort,...	do,...	do		
	Piedmont,...	Franklin,...	Macon,...	do		
	New Lebanon,...	Union,...	Monroe,...	Va.		167
	Sharon,...	Yorkville,...	York,...	S. C.	28	102
	Tirzah,...	do,...	do,...	do	48	59
	Smryna,...	Chester,...	Chester,...	S. C.		
	Little River,...	Youngs,...	Fairfield,...	do		
	Bethel,...	Winsborough,...	do,...	do		

STATISTICAL TABLE OF THE PRESBYTERY OF SHENANGO.

Ministers.	Congregations.	Nearest P. O.	Counties.	States	Fam.	Com.
Daniel McLane,...	Venango,...	Hart's x roads,...	Crawford,...	Penn.	200	500
John France,...	Salem,...	...	...	do		
	Glade-Run,...	Bakerstown,...	Butler,...	do	60	200
Isaac Beggs,...	Mercer,...	Mercer,...	Mercer,...	do	26	83
	Springfield,...	...	do,...	do	48	110
Matthew Snodgrass,...	Rocky Spring,...	...	do,...	do	56	126
	Coneaut,...	Meadville,...	Crawford,...	do	25	50
	French Creek,...	...	...	do	32	30
	Cherry Run,...	...	Venango,...	do	20	80
Alex. Boyd,...	New Castle,...	New Castle,...	Mercer,...	do	32	70
	Neshannock,...	...	do,...	do	20	43
William C. Pollock,...	Mount Prospect,...	...	do,...	do	25	45
	Harmony,...	Harrisville,...	Butler,...	do	80	120
	Unity,...	...	do,...	do	55	100

STATISTICAL TABLE OF THE PRESBYTERY OF CAMBRIDGE.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Alex. Bullions.....	Cambridge.....	Cambridge.....	Washington...	N. Y.	131	366
James P. Miller...	Argyle.....	Lake P.O. N. Y.	do.....	do	120	300
A. Gordon.....	Putnam.....	Putnam.....	do.....	do	48	165
T. Goodwillie.....	Barnet.....	Barnet.....	Caledonia.....	Vt.	80	200
Wm. Pringle.....	Ryegate.....	Ryegate.....	do.....	do	65	143
D. Gordon.....	Salem.....	Salem.....	Washington...	N. Y.	50	80
D. Stalker.....	North Argyle.....	Noth Argyle.....	do.....	do		110
A. Anderson.....	Hebron.....	West Hebron...	do.....	do	72	157
<i>Without charge.</i>						
A. White, sen.						

STATISTICAL TABLE OF THE PRESBYTERY OF PHILADELPHIA.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
John Adams,.....	{ Guinston,.....		York,.....	Penn.	42	100
	{ Lower Chanceford,...		do.....	do	20	50
W. Easton,.....	{ Octorara,.....	Coopersville,...	Lancaster,...	do		65
	{ E. Nottingham,....	N. Lond. x rds.	Chester,.....	do		57
F.W. McNaughton.	{ Muddy Run,.....	Buck,.....	Lancaster,...	do		20
	{ Mercersburgh,....	Mercersburgh,...	Franklin,....	do		102
A.T. McGill,.....	{ McConelsburgh,...	do.....	do.....	do		
	{ Carlisle,.....	Carlisle,.....	Cumberland,...	do		
John S. Easton,...	{ Wheatfield,.....		Perry,.....	do		
	{ Dickinson,.....		do.....	do		
Thos. B. Clarkson,...	{ Stone Valley,.....		do.....	do		
	{ Kishacoquillas,...		do.....	do		
<i>Without charge, ..</i>	{ Lewistown,....	Lewistown,...	Mifflin,....	do		
Vacancies,.....	{ Baltimore,.....	Baltimore,....	Baltimore,...	Md.		68
	{ Philadelphia,.....	Philadelphia,...	Philadelphia,...	Penn.	86	173
	{ Huntingdon,.....	Huntingdon,...	Huntingdon,...	do		
	{ Belfonte,.....	Belfonte,.....	Centre,.....	do		
	{ Sinking Creek,....	Potter's Mills,...	do.....	do		

SUMMARY OF THE PRECEDING TABLES.

PRESBYTERIES.		Ministers.	Congregations settled and vacant.	Families.	Communicants.
Cambridge.....		9	8	547	1431
Carolina.....		2	20	193	436
Ohio.....			19	690	1431
Chartiers.....		10	15	843	1752
Miami.....		9	31	493	1164
Philadelphia.....		6	13	198	660
Alleghany.....		6	13		
Muskingum.....		9	30	665	1395
Albany.....		8	8	383	976
Shenango,...		6	14	679	1557
Stamford,...		2	5	35	285
Ministers itinerating.....		17			
Total.		91	176		

*Mr. Barnes's Case.*

We learn that the appeal of Mr. Barnes from the decision of the Synod of Philadelphia, suspending him from the exercise of the ministry, on account of his errors in doctrine, has been sustained by the General Assembly, by a majority of *forty* votes. We have not yet been favored with the proceedings of the Assembly in this interesting case, but hope to lay them before our readers in our next number.

m.  
66  
00  
05  
00  
43  
80  
10  
57

m.  
00  
50  
65  
57  
20  
02

8  
3

v-  
y,  
al  
d  
e

## CONTENTS.

	page.		page.
ART. I. Remarks on 1 John ii. 2.....	3	Presbytery of Allegany,.....	31
ART. II. Observations and Reflections on the life of Abraham and Sarah,.....	9	Report of D. Murphy, assistant treasurer, ..	36
ART. III. Minutes of Synod,.....	16	J. M'Allister's bequest,.....	39
Presbytery of Miami,.....	18	Report of an Act for a Fast,.....	39
" of Cambridge,.....	18	Mr. Donaldson,.....	40
" of Muskingum,.....	19	On Covenanting,.....	41
Report of the Board of Managers of the Theological Seminary,.....	20	Scale of appointments,.....	42
Report of Daniel Houston, Treasurer,....	20	Overture of rules for the General Synod of the Associate Presbyterian Church of North America,.....	43
Presbytery of Ohio,.....	22	Regulations respecting particular synods, ..	43
" of Chartiers,.....	22	Report of Treasurer of the Bible Society, ..	44
" of Philadelphia,.....	23	Resolution on subject of the Bible Society, ..	44
" of Albany,.....	24	Statistical Tables,.....	45
" of Shenango,.....	26	ART. IV. Mr. Barnes's Case,.....	48

## To the Public.

With the present No. we commence the improvement that has been promised, in the size of the Monitor. The reader will perceive that *sixteen additional pages* have been added; which will make an increase of *one hundred and ninety-two pages* in the whole volume. The page has undergone a trifling reduction; otherwise the press could not receive the sheet. We hope our patrons will be satisfied with the change and will exert themselves to extend the circulation of our work. Our list of subscribers has received a considerable accession of names. We return our sincere thanks to our friends for the exertions they have made in this respect. It is hoped, however, that many additional subscribers will yet be received; and under this expectation we have printed a large edition of the present No. in the order that they may be supplied.

## AGENTS.

ALL MINISTERS AND PREACHERS OF THE ASSOCIATE CHURCH.

In addition to the ministers and itinerating preachers of the Associate Church, who are authorized to receive subscriptions and money, and give receipts, the following persons are authorized to act as agents:

John Robertson, Cambridge, Washington Co.,  
N. Y.  
Joseph M'Clelland, New York City.  
A. Bachop, Argyle, Washington Co. N. Y.  
G. A. Martin, Pittsburgh, Pa.  
Alex. Gailey, Clark's Ferry, Perry Co., Pa.  
Wm. McMinn, Potter's Mills, Centre Co., Pa.  
John Smith, Baltimore, Md.  
Andrew Munro, Canonsburg, Pa.

E. Lauderdale, York, Livingston Co. N. Y.  
Tho's Cummings, Putnam, Wash'n Co. N. Y.  
James Galloway, Jr., Xenia, Ohio.  
James Wilson, Esq., Fawn Grove, York Co. Pa.  
Alexander W. Brewster, Erie, Pa.  
James Hutchinson, Esq., New London Cross  
Roads, Chester Co. Pa.  
John Smith, P. M., Pleasant Run, Carroll Co.,  
Indiana.

William S. Young, 173 Race-street, Philadelphia.

TERMS \$2.00 per annum, payable in advance, or at the annual meeting of the Associate Synod.